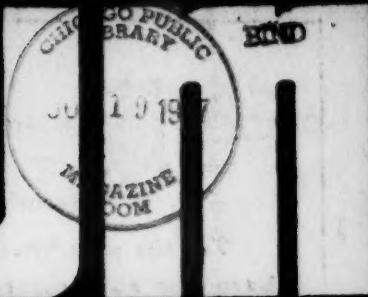


The Chicago Jewish

FORUM



A National Quarterly

IN THIS ISSUE

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Washington Notes ★ Kilpatrick and Jewish Education ★ Modern Synagogue Art ★ Notes on Race Prejudice ★ Hirsch Kalischer ★ Stalemate. TV Talks Yiddish ★ The Negro in Brazil ★ A Jewish Wedding ★ Integration Problems in Los Angeles.

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Charles Angoff ★ Samuel M. Blumenfield ★ Abe Brayer ★ Werner J. Cahnman ★ Israel Cohen. Irene Diggs ★ Otto Eisenschimi ★ Lillian Mermin Feinsilver ★ Murray Frank ★ Elmer Gertz ★ Maxine W. Gordon ★ Eunice Carter Grabo ★ Martin Hall ★ David Ignatow ★ Curt Leviant ★ Charles A. Madison ★ Frank Meissner ★ Ashley Montagu ★ Raphael Patai ★ Max Pollak ★ Murray Polner. Harold U. Ribalow ★ Samuel Rosenberg ★ Harry Roskolenko ★ Paul Arthur Schilpp ★ Ilya Schor. Moses A. Shulvass ★ Lorenzo D. Turner ★ Alfred Werner.

VOLUME 15, NUMBER 4

SUMMER, 1957

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Citation to the Chicago Jewish Forum
on the
Fifteenth Anniversary of its Establishment

For the past fifteen years, the Chicago Jewish Forum has been the only medium for Jewish literary expression in the Middle West. It has encouraged many writers and scholars to greater creativity in their respective fields. It has given opportunities to young writers to launch them on their literary careers. The Chicago Jewish Forum has thus made a significant contribution to the cultural life of the Jewish community in the United States.

This citation of distinction is accordingly presented to the Chicago Jewish Forum on the occasion of its fifteenth anniversary.

In witness whereof, the College of Jewish Studies has set its seal thereto, in the City of Chicago, State of Illinois, on this, its Commencement Day, the tenth day of Sivan, 5717, corresponding to the ninth day of June, 1957.

Abraham A. Duke
President, College of Jewish Studies.
Samuel N. Katzen
President, Board of Trustees.

THE CHICAGO JEWISH FORUM

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BENJAMIN WEINTROUB, Editor and Publisher

SELWYN S. SCHWARTZ, Contributing Editor

ALFRED WERNER, Associate Editor

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Contributors to this Issue

- CHARLES ANGOFF**—is a novelist, critic and short story writer.
- SAMUEL W. BLUMENFIELD**—formerly president of the College of Jewish Studies of Chicago is director of the Department of Education and Culture of the Jewish Agency For Palestine. He is the author of *Master of Troyes*, *John Dewey* and *Jewish Education* and other works.
- ABE BRAYER**—is a free lance writer who resides in New York.
- WERNER J. CAHNMAN**—is the executive secretary of the Conference On Jewish Social Studies.
- ISRAEL COHEN**—author, historian and editor, resides in England. He has been active in Jewish affairs on the European continent since the beginning of the twentieth century.
- IRENE DIGGS**—is professor of sociology, Morgan State College.
- OTTO EISENSCHIML**—is a lecturer and critic and the author of several volumes on Abraham Lincoln and the Civil War.
- LILLIAN M. FEINSILVER**—is a former editorial and research worker and a writer on American-English usage for national publications.
- MURRAY FRANK**—is THE CHICAGO JEWISH FORUM's Washington correspondent.
- ELMER GERTZ**—is a member of the Illinois Bar and a civic leader.
- MAXINE W. GORDON**—is former associate professor of sociology at the University of Puerto Rico.
- EUNICE CARTER GRABO**—is a poet who resides in Albuquerque, New Mexico. She will shortly publish a book of her poetry.
- MARTIN HALL**—is a writer and lecturer on international affairs.
- DAVID IGNATOW**—the latest of his volumes of poetry is *The Gentle Weight Lifter*. He is the editor of the Beloit Poetry Journal.
- CURT LEVANT**—has published poetry, short stories, and translations from Yiddish in the Kansas City Review, New Yorker, Commentary, Jewish Frontier and other national publications.
- CHARLES A. MADISON**—is the author of *Critics and Crusaders* and *American Labor Leaders*.
- FRANK MEISSNER**—is an economist who resides in California.
- ASHLEY MONTAGU**—is a critic and author of several books on sociology and anthropology.
- RAPHAEL PATAI**—is professor of anthropology at the Dropsie College and the author of *Israel Between East and West*.
- MAX POLLAK**—etcher and painter, studied in Vienna and has exhibited in American and European galleries and museums.
- HAROLD U. RIBALOW**—is a critic, journalist and the editor of several volumes on the Jewish short story.
- SAMUEL ROSENBERG**—painter, teaches at Carnegie Institute in Pittsburgh, Pennsylvania. He has exhibited widely in the United States.
- HARRY ROSKOLENKO**—is a critic, the author of several books of poetry, and a novel *Black Is a Man*.
- PAUL SCHILPP**—is professor of philosophy at Northwestern University and founder and editor of *The Library of Living Philosophers*. His latest book is *Human Nature and Progress*.
- ILYA SCHOR**—is a graphic artist and silversmith.
- MOSES SHULVASS**—is professor of history and chairman of the department of graduate studies at the College of Jewish Studies in Chicago.
- LORENZO D. TURNER**—is professor of English at Roosevelt University, author of *Anti-Slavery Sentiment in American Literature Prior to 1865*, and *Africanisms in the Gullah Dialect*. He recently did research in West Africa on languages and folklore.
- RUTH VODICKA**—is an American sculptor and teacher whose works have been widely exhibited in the United States.

WASHINGTON NOTES

By MURRAY FRANK

CONCERNING THE REVISION of our immigration, the feeling is somewhat more optimistic this year than it has been since the enactment of the discriminatory McCarran-Walter Immigration Act in 1952. This is due to several reasons. The admission of some 30,000 Hungarian refugees since last December demonstrated the injustices and discriminations of our present immigration laws. The Refugee Relief Act of 1953 expired at the end of 1956 and this program is now winding up, so that no more refugees will be admitted. Finally, the administration sees the need for amending the laws to some extent.

In January, President Eisenhower submitted a series of proposals in which he advocated the following: 1) revision of the quota system by basing it on the 1950 census, which would permit the entry of 220,000 immigrants annually (the present quota is based on the 1920 census allowing about 155,000 immigrants); 2) a set quota number to benefit countries now having small quotas; 3) granting permanent residence to 67,000 immigrants on "parole," intended primarily to help escapees from behind the iron curtain; 4) abolition of fingerprinting of aliens and elimination of the requirement for aliens to state their race or ethnic origin.

A short time later, a group of 28 Democratic Congressmen, led by Representative Emanuel Celler of New York, introduced a more liberal bill which aims completely at revising the McCarran-Walter Act and eliminating all discriminations. This measure seeks to do away with the quota system altogether, admit 250,000 immigrants annually, eliminate distinctions between na-

tive-born and naturalized citizens, and make other notable changes.

At last reports, hearings were to be held in May. The administration is reported to be prepared for an intensive drive to obtain enactment of its program. Modest as the President's program may be, its adoption would be a step in the direction of further liberalization of our immigration laws and a return to fundamental American traditions of receiving the oppressed and the persecuted. One should not be over-optimistic, however, for it must be remembered that the subcommittee on immigration is headed by Congressman Francis E. Walter, a known foe of liberal immigration and co-author of the McCarran-Walter Immigration Act. At any rate, 1957 will not yet see any liberal changes in the immigration laws.

* * *

THE CURRENT FERVOR for economy in the budget for the fiscal year beginning July 1 has put a damper on the hopes for a program of liberal legislation in Congress this year. At the beginning of the 1957 session, liberal elements in Congress had expected that at first the "compromise" Eisenhower civil rights program would be adopted, to be followed later by the Federal aid to education bill, then by revision of the immigration laws, and others.

As these lines are written early in May, nothing thus far has materialized in the way of liberal legislation—and the outlook is not at all encouraging for the months still remaining of the current session. The administration itself, while acting decisively in international affairs, appears to be paralyzed and incapable of decisive moves in domestic

affairs. After submitting its programs or requests on such matters as the budget, civil rights, school aid, foreign aid, immigration and others, it has failed to follow up with the necessary steps to obtain action by Congress. The results is that Congress has been dilly-dallying on these issues during the past five months and to date has nothing to show in the way of legislative achievement.

Practically every issue in the domestic program has become a political football. Under the pretext of "economy," many important programs are being undercut by drastic reduction of the budget. Some of these programs are directly linked with the health and welfare of the nation's citizens, extension of education, and the like. Actually, the budget-cutting gestures and the claims of great savings for the taxpayers are sheer nonsense, since most of these "savings" now must be restored later in the form of deficiency and supplementary appropriations in order to enable the various agencies and departments to function. A case in point was the recent debacle over the Post Office department where Congress finally had to appropriate an additional 41 million dollars or face drastic curtailments in the postal service. It is "savings" of this kind now that will come back to plague us at a later date.

* * *

THE SCHOOL-AID PROGRAM — or the school construction bill, to be exact—appears to be in serious danger. Those familiar with this problem in Washington see only a 50-50 chance of its passage by Congress this year.

Briefly, the problem is as follows: Because of the scarcity of materials during and after World War II communities throughout the land could not build sufficient classrooms to meet the growing needs of the population. The result is that a tremendous shortage of classrooms has developed in the past decade. In addition to the growing population, there is also a need to replace buildings that have become obsolete and unfit for school use or have been condemned as fire-traps. It is reported that over-crowding of school facilities has reached such proportions that classrooms

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are needed to accommodate about 2,300,000 pupils who are crowding existing buildings. The National Education Association recently reported that 6½ million of the 11½ million children in urban elementary schools are in classes of 30 pupils or more, many of these being in classrooms of more than 40 children.

Yet, despite this critical shortage of classrooms, the U.S. Chamber of Commerce is trying desperately to defeat the school construction bill on the basis of economy and by manipulating with statistics to show that construction of classrooms is exceeding needs. Those lined up with the Chamber of Commerce against Federal aid to school construction include the National Association of Manufacturers, the Real Estate Boards, the American Medical Association, the American Legion, and others which are usually opposed to any and all progressive legislation.

Among the groups and organizations fighting for schools for America's children are the National Education Association, representing nearly 700,000 of the nation's school teachers, the AFL-CIO, the National Congress of Parents and Teachers, General Federation of Women's Clubs, and many other women's groups, veterans organizations, etc.

Major obstacles to passage of the school aid bill are the cry for "economy" and the threat to inject the civil rights issue which would make the bill highly controversial and cause its defeat. Negro Congressman Adam Clayton Powell is again determined to introduce his amendment to bar funds to any school district which operates segregated schools. This anti-segregation amendment, popularly known as the "Powell Amendment," was primarily responsible for killing the school-aid bill last year.

At this writing, the situation is as follows: Two major proposals were under consideration by the House Education and Labor Committee: one was the administration's proposal for a \$1.3 billion school construction program over a four-year period, the other a Democratic plan for a \$3.6 billion

program over a period of six years. A compromise was finally worked out calling for a \$2-billion five-year program of Federal grants to help states build critically needed schoolrooms. This will be the plan eventually to be presented to the House of Representatives, perhaps during the latter part of May or in June.

What are the chances for passage of this proposal? They are not too good because of the Powell anti-segregation amendment which is sure to be introduced when the bill is taken up in the House. While the amendment in itself is most desirable, it lessens the chances for passage of the bill because of the opposition of Southern Democrats and conservative Republicans. School aid should not be made a political issue, but should be kept above partisan politics. The issue of civil rights should be fought out along other fronts and not to the detriment of America's children.

* * *

IN THE FIELD OF CIVIL RIGHTS LEGISLATION, the situation started out very hopefully at the beginning of the session, primarily because of the fact that the administration evinced more interest in such legislation than in the past. In part this was due to the spectacular shift in the Negro vote toward the Republican Party in the 1956 election.

Several dozen bills dealing with civil rights had been introduced, from moderate to extreme liberal proposals. Subsequently, the Judiciary Committees of both houses of Congress eliminated most of the proposals and concentrated their attention on a group of four moderate recommendations made by President Eisenhower, which call for the following: a) establishment of a bipartisan commission to investigate civil rights violations; b) the setting up of a civil rights division in the Department of Justice; c) provision for stronger safeguards for voting rights of Negroes (mainly in the South); d) increase of Federal authority to intervene in civil rights cases.

This was regarded as a "minimum" program with the hope that once a beginning

had been made in this field subsequent changes and improvements would follow. Activity was begun early in the session, so that all obstacles could be overcome in time and the legislation be enacted by 1958 even in the face of a possible Senate filibuster. It was hoped that the measure would clear the House by April and then be sent to the Senate where the real battle would take place. However, a series of delays and minor filibusters have held it up in the House. Supporters of the bill are still hopeful of bringing it up for debate and for a vote in the House in June, but from all indications it already appears too late for any action this year in the Senate.

Southerners have been using every parliamentary device at their disposal to stall action in the House with the aim of preventing the bill from reaching the Senate in time for action before adjournment in July. Reports have also been current in Washington in recent months of a deal between Southern Democrats and Reactionary Republicans to stall action on civil rights. What the Republicans hope to gain through this alleged deal is that by holding off a vote on civil rights until 1958, which is a Congressional election year, they will split the Democrats wide open over this issue and Negro voters all over the country would support the Republicans in even larger numbers than before. The hopefulness of last January has given way to a dim outlook in May.

* * *

NEVERTHELESS, one recent development on the civil rights horizon will be watched with utmost interest in the future. Last April the Senate Rules Committee appointed a five-man subcommittee, with only one member from the South, to study ways of ending filibusters in the Senate. As is well known, the filibuster is the most potent weapon used by southern senators to fight against civil rights legislation. The Senate's so-called "cloture rule" stipulates that debate can be cut off only when at least 64 of the Senate's 96 members vote for it; but civil rights sup-

porters have never been able to muster as many votes as that in the face of southern opposition.

The result was that "cloture" never really held out much of a threat to the filibusters but only encouraged them to continue it with greater force. Efforts to amend the rules of the Senate in order to curb filibusters were made on several occasions, the latest being in January of this year when the present session began, but each time they failed. It was then proposed that a study be undertaken of the filibuster problem, and this proposal received the support of Senate leaders of both parties.

A subcommittee of five was named which includes the following senators: Mike Mansfield, Montana Democrat, chairman; Thomas C. Hennings of Missouri and Herman Talmadge of Georgia, Democrats; John S. Cooper of Kentucky and Jacob K. Javits of New York, Republicans. Hennings and Javits are among the leaders in the civil rights fight in the Senate. This subcommittee will probably hold hearings in the near future.

* * *

KEEEN DISAPPOINTMENT has been the administration's reaction to the proposal to admit some of the Jewish refugees currently escaping from Egypt and the persecutions of the Nasser Government. A number of leading Jewish organizations in this country and several prominent members of the Senate recently suggested that the paroled section of the immigration laws be applied to Egyptian refugees just as was done in the case of Hungarian refugees. More than 30,000 Hungarians were admitted to the U.S. on a temporary emergency basis.

In the past six months about 25% or 30,000 Jews have left Egypt. The bulk of these people has found a haven in Israel, which is receiving them with open arms. It is estimated that about 5,000 Egyptian Jews have relatives in the U.S. and would prefer to join their relatives here. Hence, it was suggested that those who have families in this country be admitted under the same

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"parole" arrangement as the Hungarian refugees.

The Justice Department recently stated the administration's position in the matter, namely, that extension of the emergency entry provisions to groups other than Hungarians must await Congressional action on the President's immigration program (see above). In other words, the proposal was rejected. Only Hungarian refugees are eligible for the emergency provisions, no others. Why the exception? Why is hospitality being accorded to one group of refugees, but refused to another? Is the fact that the Egyptian refugees are Jews a decisive factor in the matter, or is this an extension of the double standard we have been pursuing recently in the United Nations?

* * *

SINCE THE RECENT CRISIS IN JORDAN, the State Department's attention has been concentrated primarily on developments in Egypt, Syria, and Jordan, and to some extent on the activities of King Saud of Saudi Arabia. Washington is hopeful of bringing about a significant realignment of the Arab states. Officials here have two goals in mind. The long-range goal calls for the isolation of Egypt and the undermining of the influence and prestige of Egyptian Dictator Nasser. Though still appeasing him on such issues as the Suez Canal, Washington would shed no tears in the event of Nasser's downfall because of his flirtations with Moscow. The short-range goal is to drive a wedge between Egypt and Syria, on the one hand, and the three Arab kingdoms of Saudi Arabia, Iraq, and Jordan, on the other. This would show up the false facade of Arab unity against the West and would emphasize the Communist influence in Egypt and Syria.

In line with the latter goal, the U.S. has given Jordan \$10 million as "economic assistance," which King Hussein readily accepted and immediately applied toward the payroll for his army. At the same time, Hussein rebuffed Washington by declaring he was not interested in the Eisenhower Doctrine to safeguard the Middle East

against Communism and refused to invite the President's special emissary, James P. Richards, to explain the purposes of the doctrine.

Shortly thereafter President Eisenhower cut short the tour of Ambassador Richards after it became clear that Egypt, Syria, and Jordan would not participate in the military-economic plan of the Eisenhower Doctrine. Washington felt it would be below its dignity to plead with those three governments to invite the President's emissary. Certain pro-Arab officials in the State Department found this situation quite embarrassing, yet it did not prevent them from opposing Richards' visit to Israel on the ground that it would not "sit well" with the Arab leaders with whom the U.S. must remain on good terms. This is the old appeasement group in the State Department which knows no limits in its efforts to please the Arabs.

U.S. policy in the Middle East continues to be criticized in various quarters. Many Senators and Congressmen took occasion to do so in statements and remarks issued on the occasion of Israel's independence anniversary early in May. The Congressional Record of that week was full of criticism deplored the lack of firmness in U.S. policy and the constant appeasement of the Arabs.

Others prominent in American public life likewise voiced keen disappointment in the administration's Middle East policy. William R. Mathews, nationally-known editor of the "Arizona Daily Star," recently told a Senate committee studying foreign aid that the U.S. must deal with Egypt with "determination and firmness." "For us to vacillate . . . would ruin our policy, make our foreign aid look ridiculous and our Government look weak and flabby," he said. And former Secretary of State Dean Acheson derided the Eisenhower foreign policy as a "phony law and fuzzy morality." He cited the pressure exerted on Israel to withdraw from Gaza as an example of the fuzzy and legalistic thinking, and he spoke of U.S. action in the Middle East following the events of last October as having brought it

a "passing popularity," but little power and prestige.

* * *

A FIVE-MAN POLISH ECONOMIC MISSION has been in Washington since February of this year to negotiate with the U.S. Government for economic assistance to the hard-pressed Communist regime headed by Wladyslaw Gomulka. This is a deviationist or Tito-like regime. The U.S. hopes by this aid to remove Communist Poland further away from Kremlin influence, while Poland hopes to bolster its hard-hit economy.

At last reports the U.S. has offered the Polish mission \$95 million in loans, most of which is to be used for the purchase of wheat, cotton, and oils to help establish a free market system in Poland and stave off hunger for a while. The remainder is to be used for the purchase of mining machinery to modernize Poland's coal mines and increase their production. The mission sought a total of \$300 million when it first arrived here, but the U.S. countered with an offer of \$50 million. The negotiators then agreed on \$95 million, although the Polish mission said that this would suffice to help them only through the end of 1957 and that additional U.S. help would be needed for 1958.

There was considerable opposition here in Congressional circles about extending aid to a Communist government, but the State Department and other circles saw a grand opportunity to cause a rift in Communist ranks and perhaps eventually to win Poland away from Moscow. Interestingly enough, Polish circles have come out in favor of U.S. support as a means of encouraging the Poles to come closer to the West and also to avoid the threatened famine in their old homeland. The reason the U.S. is extending only limited aid at this time is to see whether Poland shows good faith in using the first installment. If Washington is pleased with the results and Poland shows definite signs of greater independence, there will probably be a second and larger installment by the end of this year.

Kilpatrick and Jewish Education

By SAMUEL M. BLUMENFIELD

IN THE COURSE of some fifty years of activity as teacher, author and lecturer, William H. Kilpatrick left his indelible stamp upon education in America. He raised generations of teachers and leaders in education whose influence is felt not only in the United States but in Europe, Asia, and Africa as well. Kilpatrick's educational philosophy has also exerted great influence on the curricula of religious schools. His views and contributions, therefore, should be of interest to Jewish education.

Educational Philosophy

Kilpatrick is a distinguished disciple and interpreter of John Dewey, the American philosopher of progressive education. On one occasion Kilpatrick said, "Sometimes I am vexed with myself that I find so little to object to in John Dewey's positions." But as he proceeded with his creative educational labors, he developed a point of view and a method of his own, which, while not basically different from those of John Dewey, differ substantially in form and emphasis.

The central idea in Kilpatrick's educational philosophy is that the major objective of education is human welfare, and that ideas and procedures in education are determined by experience and performances, rather than by pre-conceived, abstract philosophies or inherited truths.

Kilpatrick is decidedly at variance with Plato and Aristotle concerning the eternal verities as well as the classical dichotomy between matter and spirit. In Kilpatrick's scheme of thinking, matter and spirit are indissolubly bound together and both are subject to development and change in the crucible of action and experience.

Thinking and knowledge, according to Kilpatrick, are not ends in themselves, but rather means in the quest for the betterment of life. The nature, value and purpose of

ideas and ideals can be established only through experience and an appraisal of its contribution to the enrichment of life. Kilpatrick uses the concept of "experimental thought," for experience constitutes the laboratory in which ideas and ideals are tested. If the results are positive, then the idea is also positive; if negative, then one must re-examine the validity of the idea or ideal itself. Thought is the bearer of the deed, and the deed is the stimulus for thought. An idea is not fulfilled unless it results in action, and action is not complete without prior thought. As Kilpatrick says, "To separate thought and act is dangerous, for . . . to act without thinking . . . is to follow either blind routine or reckless whim; . . . to think without intending to relate thought and act is to reject the only final basis we have for testing and correcting thought and . . . to build an immoral character; but . . . the disposition to think before acting and to act upon one's best thinking . . . are the essence of the moral character."

The fundamental difference between Kilpatrick's pragmatic philosophy and the general classic and Jewish idealistic views is well illustrated in the writings of Maimonides on the meaning of education. According to the "Jewish Aristotle," the function of education is not the happiness of man or society, but rather intellectual fulfillment. The differences between the classical and progressive approaches are also evident when one considers Maimonides' views on the relationship of thought or study to experience. On the subject of study vs. practice, which is discussed in the Talmud, Maimonides says: "Thus you will find that study in all cases takes precedence over experience, since it leads to practice, but experience does not lead to study . . . Knowledge will bring man to action, but action will not bring him to

knowledge . . . Man will be judged first on the basis of his studies, and later on the rest of his actions.

The controversy between idealists and pragmatists is bound to be continued for some time to come; yet in the area of education, particularly in matters relating to school practices, Dewey's and Kilpatrick's views can claim substantial victories, for even opponents of the pragmatists follow many of their methods and procedures in the school and classroom. We shall, therefore, consider some of the basic ideas which contributed to new practices in the modern school.

The Child-Centered Curriculum

A major contribution of Kilpatrick's to modern education is his formulation of the role and importance of the child in the educational process. To him the child is not a receptacle which can be filled with facts or ideas for the purpose of preparing him for life as an adult. In describing the old school and the traditional, Kilpatrick employs the simile of the pelican, used by some fishermen in fishing. The pelican first catches the fish, which the fisherman then extracts from the pelican. The same was the role of the child in the old school: the child was required to swallow certain ideas or facts prescribed by the teacher for drill and study, and later the teacher would extract them from him by means of tests and examinations. Kilpatrick maintains that education of this sort does not aid in the development of the child, nor will it help him as an adult. He disputes the notion that study in itself contributes to the education of the learner, or that it is possible for him to transfer or apply the techniques gained from one area of learning to another. On the contrary, studies which are not digestible or acceptable to the child cause him unpleasantness, discomfort and pain, and may result in creating in him antagonism toward and even hatred for, the subject, the teacher, and the whole process of education. In Kilpatrick's estimation such teaching methods lead to a process which is the opposite of what the school and the

teacher want to achieve. He therefore calls for concentration and emphasis upon the child—his aptitudes, abilities and needs. Only by starting with the child, and not with some abstract principle, will the teacher be able to engage in a truly educational process. The school must place the child, rather than the subject, in the center of its aspirations and activities, and evolve a curriculum which is concerned with the development of the child's personality and character at his particular age-level.

Transferring facts to the child so that he may use them when he grows up is like weighing carefully water which one is to carry for a mile in a leaking pail. We live in an age of continuous progress and change. It is therefore impossible to divine what the child's needs will be in adulthood; education can and should create intellectual and emotional conditions which will provide the child with the necessary tools to face problems of life in a dynamic society. The best education for a child of six or seven is a wholesome education at the age of five or six; and effective training for a twenty-one-year-old is a meaningful education at the age of twenty. According to Kilpatrick, by providing daily experiences which are an improvement over preceding ones, one contributes to the development of capacities to meet life's problems in the future.

Interest and Effort

The Rabbis of old taught that one "learns only what one's heart desires." Yet for generations there was no connection in the teaching process between the child's interest and his efforts. It was the accepted view of generations of teachers that the child had to become accustomed to the discipline of a prescribed course of study whether it corresponded to his interests or not, since learning and study per se help develop the mental powers of the learner. Indeed, some educators in the past believed that education should stress areas of study which are not necessarily of interest to the learner in order to train him to overcome obstacles and difficulties. As one put it, "It makes little

difference what a boy studies so long as he doesn't like it."

The outcome of such an approach was that parents and teachers had to force the student to acquire his knowledge through pressure and influence from without. The maxim of "spare the rod and spoil the child" has been held throughout the history of education. Alcuim, the great educator of the Middle Ages, said that it is "the scourge that teaches children the ornaments of wisdom"; and Horace Mann informs us that in a typical Boston school in 1844 the teachers doled 67 lashes daily to the 400 pupils.

In recent centuries, educators have substituted for punishment the reward method—in the form of honors, prizes, and marks of distinction. A classical example of this reward approach in medieval education can be found in Maimonides' introduction to "Perek Helek":

"Consider a child young in years brought to a teacher to be instructed in the Torah. This is the greatest good he can derive in respect to the attainment of perfection. But the child, on account of his young age and limitations of his understanding, does not grasp the measure of that benefit . . . The teacher . . . must therefore stimulate him to learning by means of devices which will delight the child. Thus he says to him, 'Read, and I shall give you nuts or figs, or some honey.' The child yields and learns diligently, not for the sake of knowledge itself, as he does not know the importance of it, but in order to obtain the particular dainty. . . . He considers learning as laborious effort but engages in it in order to attain his desired object, which consists of a nut or some honey."

Kilpatrick is unalterably opposed to such means of achieving the ends of education. Even if the child acquires certain information under pressure or inducement, the learning will not endure. Kilpatrick also opposes the view that knowledge and experience gained in one subject can be transferred to another; and with Dewey he maintains that interest and effort in learning are interdependent, and that the learner will succeed in his studies only to the extent that he is interested in the subject or in the task set before him.

Education and Society

The life of man is interrelated with that

of society. His language, feelings, aspirations and experiences are intertwined with the lives of his family, friends, neighbors, and community. The Biblical dictum, "It is not good for man to be alone," is interpreted by Kilpatrick to mean, "It is impossible for man to live a lone existence without causing himself harm." Thus, one of the important functions of education is to prepare the child for a life in society—with his family, friends, and his particular group. It aims to prepare the child to be social-minded and seeks to develop a consciousness of the tastes and needs of others. Education in the process of helping the child to adapt his needs to his environment helps him also to discover his own capacities and needs. Such an education will prepare the child to meet his obligations when he matures and must assume the roles of husband, father, and member of a democratic society.

This kind of education requires also an understanding of man as an individual—his wants, interests, and capacities. Kilpatrick speaks of "respect for personality." To him, the personality of the learner is sacred. It does not depend upon anyone's acceptance or rejection and must not be used for purposes extraneous to him. It is therefore unjust to require the student to pass continually the test of comparison with others who are more or less endowed than he. The school is neither a battleground nor a competitive arena, but rather a workshop where the teacher works with the child and helps to imbue him with a feeling of responsibility concerning his own interests and abilities.

It is for this reason that Kilpatrick abhors the spirit of competition still rampant in many schools, as well as the method of rewards and punishment in the form of the granting or withholding of prizes or honors. He differentiates between education which results from interest and inner motivation and that which follows external pressure. "It is impossible," he says, "for the learner to find satisfaction in work which is foisted from without; and . . . to teach the child good habits through improper motivation is like teaching him bad manners."

The child develops good social qualities through his own knowledge and understanding of the goals of his studies and by his own personal choice of what is good and beneficial to himself and his fellowmen. Only this kind of education will develop in him democratic procedures and habits that will result in a better society.

Concomitant Learnings

For many years educators understood teaching to be a process concerned with subject matter, sometimes of unrelated fields. The assumption was that when a child studied arithmetic, history or geography, he dealt with and was interested in only matters relating to arithmetic, history, or geography. It followed that the function of the teacher was to create the necessary motivation for the particular subject he was teaching. Kilpatrick questions this idea that the child has differentiated powers of understanding with which to acquire knowledge in separate fields. Despite the specific motivation which the teacher may bring to bear, the child will always learn something in addition to the subject taught because he is not a mechanical being that can be broken into parts, but rather an amalgam of many interests, desires and needs. As Kilpatrick says, "The whole cat stalks the mouse,"—not just his paws, claws and teeth. Thus, the whole child uses all of his senses and aptitudes to absorb his studies.

When the child is learning a particular subject, he is being influenced not only by the subject at hand, but by its application to his entire environment. During this learning process, he is concerned directly with the subject under consideration, but indirectly he is imbibing views and attitudes about his teacher and the school. These concomitant learnings determine to a considerable degree whether or not the subject he is studying is meaningful, and whether or not he should continue with it. Indeed, many students decide at the very time they are pursuing their studies that they would like to escape from them at the first opportunity—at the end of examinations, or of the term. Thus, it is not

enough for the teacher to measure the value of the lesson by the amount of information the pupil acquires; he must also consider the child's feeling for and attitude towards his studies. It is this attitude that will determine whether the child will remember what he has learned, and whether he will use his knowledge in connection with other projects or activities. Kilpatrick maintains that the more he pondered over the concept of concomitant learnings, the more convinced he became that learning acquired indirectly colored, in large measure, the character of the child and determined whether or not he would use his knowledge in the future.

Kilpatrick is one of the first to emphasize the importance of the learner's attitude in the educational process; for, in his opinion, the attitude reflects the child's real interest and guides his approach and actions. It is in accord with this view that he developed the Project Method of education which he formulated as follows: "We understand the term project to refer to any unit of purposeful existence, any instance of purposeful activity where the dominating purpose, as an inner urge, (1) fixes the aim of the action, (2) guides its process, and (3) furnishes its drive, its inner motivation. The project thus may refer to any kind or variety of life experience which is in fact actuated by a dominating purpose."

Kilpatrick and Jewish Education

Kilpatrick's ideas and experiences are in the field of general education with only passing references to problems of education relating to minorities or to Jewish education. Yet he exerted a major influence on Jewish education in America because some of the leading Jewish educators and communal workers were his disciples. Through these educators and group-workers his views reached large segments of the Jewish community and exercised a positive as well as a negative influence.

Kilpatrick's educational theories have been cited by some opponents of maximal Jewish education in arguing that since the Jewish school is rooted in an ancient culture, it is

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bound to be outside the range of interests of the child and therefore does not lend itself to experimental education.

At the same time, Kilpatrick's ideas exercised a wholesome influence on the Jewish school because it brought to it a deeper understanding of the nature of the child and of the role of the Hebrew school in serving the needs of the Jewish child. This approach led many a Jewish educator to seek ways and means of making Jewish studies more relevant and interesting to the child, and to introduce improvements in school plants, curriculum, and teacher-training programs. These improvements proved a blessing to Jewish education in America; and it would be hard to imagine one's teaching second- and third-generation American Jewish children without the changes and improvements which resulted from some of the ideas of progressive education.

The influence of Kilpatrick is manifest also in the development of the modern Jewish all-day school. This was an indirect influence, for the Jewish day school is the outgrowth of the efforts of Jewish traditionalists interested in preserving Jewish faith and observance. Progressive educators as a rule are not in sympathy with special schools for religious or national minority groups. However, the stress laid by Kilpatrick and his disciples on the "child-centered" school brought about a change in the outlook of certain educators; for despite their efforts for improvements, Jewish teachers became convinced that it was impossible to introduce the changes necessary for the creation of a modern school within the limited hours allotted to after-school Hebrew studies. Therefore, it was felt that a combination of general and Jewish studies would lead to a wholesome integrated program of education.

Kilpatrick, the Teacher

Kilpatrick's theories of education have led to a variety of experiments and to the introduction of new methods and procedures in many schools. However, it was his great skill as a teacher at Teachers College, Co-

lumbia University, that made the greatest impact upon American education. His classes consisted of students from all over the United States and from Europe, Asia, and Africa, young and old of all races—a veritable, multi-colored human tapestry such as one finds today at the U.N. meetings or other international gatherings. His classes often drew as many as six hundred students and had to meet in the largest hall of the University.

His instruction was not in the conventional form of a lecture but rather in the nature of a short introduction to one of the questions which had been outlined to the students at the beginning of the semester. Following his comments, Kilpatrick would invite from the students expressions about the topic at hand. At such discussions, the theatre hall seemed to be transformed into an informal parlor and the large heterogeneous audience into a close-knit, intimate group. Despite the size of the audience, each student imagined that Kilpatrick was speaking directly to him, that Kilpatrick valued his participation, and was waiting to hear his opinions. If someone could not express himself well, Kilpatrick would help him formulate his ideas and give the impression that the participant had actually made a contribution to the discussion at hand. On occasion, controversial issues would be raised, sharp differences of opinion would ensue, and many would be seeking recognition to speak for or against a particular point of view. At such moments of excitement, Kilpatrick would make a brief comment, or cite an example, or give an illustration to clarify either his own ideas or those of his opponents, and the whole subject would assume new light to the satisfaction of teacher and student alike.

To paraphrase words of tribute paid by a Hebrew poet to the glory of the high priest in ancient days, "He who has not seen Kilpatrick conduct a class has not beheld the glory of a teacher ministering by the grace of God."

Modern Synagogue Art

By ALFRED WERNER

WHAT WILL the art historian of the year 2000 single out for particular praise among America's contributions to the Fine Arts in the 1946-1956 period? Those of us bold enough to prophesy on the strength of what has emerged in the decade following V-J Day might venture to say: the religious art of the three major faiths. When Jackson Pollock's agitated drippings of paint, or Alexander Calder's rhythmically vibrating mobiles will be considered worth no more than a paragraph each in textbooks on art, the strivings of mid-20th century Americans to find appropriate equivalents for their metaphysical concepts in cement and steel, silver, and stone are likely to impress future generations as much as we ourselves are still moved by the aesthetic stirrings of a similar age of unrest—the era of Reformation and Counter-Reformation.

Not being a theologian, I do not dare to add my small voice either to the chorus of those who consider the present religious revival a genuine search for truth, nor to the camp of doubters who view the current religious "boom" as just another passing fad in a society that, frightened by the moloch, Technology, has added the church pew to the analytic couch as another retreat from all-pervading reality. I cannot look at, or into, our churches and synagogues with the awe of a man who regards these buildings as places in which one communicates with God. On the other hand, my "secular" approach allows me to be critical without having my aesthetic judgment swerved by allegiance to a special creed. As an unaffiliated Jew, I have no preference for Orthodox, Conservative, or Reform synagogues, and can study a temple facade, or a ceremonial object with enough detachment to apply all necessary aesthetic criteria. Boiled down to

a single question, my query, upon facing a work of religious art, might be formulated as follows:

Does this object fulfill its function—to lift man from his humdrum egocentric existence to a higher level of emotional experience by making the best use of art's purifying, exalting qualities?

* * *

Synagogue art has three aspects that belong together and yet have to be treated separately for the sake of greater clarity. They are the building, the decorations, the ceremonial objects. The first can be understood only in the context of the vast realm of general architecture. In the volume *Churches and Temples* (1953), Richard M. Bennett wrote: "There is no specific Jewish style of architecture." He was unquestionably right. But we can go further: there is no "Protestant" or "Catholic" church style either. Churchmen have always tried to make use of the best architects who built the houses of God in the contemporary style, were it Romanesque, Gothic, Renaissance or Baroque. Obviously, there are differences between a Jewish house of worship and a church, just as there are differences even between the churches of various Protestant sects, but those differences are the results of functional divergences caused by the difference in doctrine.

In their style, synagogues have always mirrored the close affinity between the Jewish minority and the non-Jewish majority. The design of the ancient Dura Europos synagogue can be traced to buildings in Macedonia (the country of origin of the town's settlers) as well as to Parthian and Hellenistic samples. At Kai-fung-foo, the synagogue (which no longer exists) had many features of 17th century Chinese pagodas. The Alt-

neuschul in Prague is purely Gothic. When Peter Harrison built a synagogue for the Sephardim at Newport, R. I., everyone was pleased with his work which, quite logically, mirrors the Georgian style prevalent in Colonial America. It was only toward the end of the nineteenth century, and in the early years of this century, that stylistic "throw-backs" were in vogue—synagogues that looked like Egyptian, Assyrian or Moorish palaces, and churches that were unimaginative replicas of medieval cathedrals.

Indeed, from about 1850 to about 1929, a vast variety of historical styles shaped the face of America and continued to blight ecclesiastic architecture even after builders with a bit of good taste and a grain of common sense stopped disguising railroad stations as Gothic castles or hotels as French chateaux. It was in 1929 that Temple Emanu-El on Fifth Avenue, built in Romanesque style with a huge dramatic portal, was completed. New York's giant Protestant cathedral, St. John the Divine, was started in 1895; the world's largest church next to St. Peter's in Rome, this "Gothic" building was brought to near-completion in 1939.

Yet Temple Emanu-El and St. John the Divine constitute the end of a long line of church buildings that failed to exploit modern materials and techniques, that ignored modern man's changed aesthetic preferences, and took no cognizance of the new religiosity that, as a rule, is far removed from fundamentalism and the old form of orthodoxy.

Undoubtedly, the amazing shift of population from the big cities to the suburbs and from the overpopulated East to the less crowded West greatly speeded up the new breed in ecclesiastic architecture. In many cities large and lavishly decorated churches of all faiths that were the pride of their congregations only a half century ago have been abandoned by the children or grandchildren of those who worshipped there, as the new generation has moved "uptown" ten to twenty miles away. This new generation of middle-class Americans would not want these buildings, even if they could be magically translated to Suburbia, not merely

because they are terribly outmoded in acoustics, lighting, heating, and other requirements of comfort.

Americans who find their parental home dark, gloomy, and stuffy want big windows, light-colored walls, and simple furniture for both their own homes and the places where they go to pray on the Sabbath. Gradually, church and synagogue have become social centers to an extent that would shock a Frenchman or Italian. (Could one imagine a ballroom, or even a lecture hall adjoining Notre Dame in Paris or the duomo in Florence?) Occasionally, modern structures of a semi-religious or even secular nature have been grafted onto a 19th century church or temple. Stepping from the modern classroom, library, social hall, or study into the sanctuary is like suddenly stepping into a world of Graeco-Roman, Romanesque, Gothic, or Moorish make-believe.

This overwhelming discordancy is not felt when we enter churches and synagogues of the last decade. Modern man does not conceive of God as a feudal lord to whom huge monuments must be erected. In what is still — all reactionary befuddlements notwithstanding — an Age of Reason, there is no need for the mystifying darkness of an illiterate era, or for the awe-inspiring towers of the past. Contemporary congregations want the daylight from large apertures so that hymnals or prayer-books can be read without strain, and they want good acoustics so that the sermon can be heard. The pews must be comfortable and the seating arrangement such that the ceremonies at and around the altar can be observed by every congregant. Lastly, the architect must not forget to plan for a large parking area close to the church, as distances between church and home are often considerable (every fourth—or is it now every third?—American is the owner of some kind of car!).

Are we, as a nation, self-indulgent if we demand that our houses of worship be as comfortable and up-to-date as our private residences, our office buildings, schools, hospitals, research laboratories, libraries, and art galleries? We are not—we simply want all

aspects of our life to be in keeping with 20th century civilization. And we are paying a stiff price for the sins of the 19th century when architecture failed to match the enormous progress in other fields.

Many people now feel as oddly uncomfortable in stylistic throwbacks of this kind as they would in Victorian stiff collars and top hats, or in long skirts and tight corsets of the same era, but they are "stuck" with them. Others rebel against the old, meaningless forms, and, as a very desirable result, America has seen rise, in the 1946-1956 period, such lovely modern structures as the B'nai Amoona synagogue in St. Louis, Mo., Beth El in Providence, R. I., Chizuk Amuno, in Baltimore, Md., Temple Emanuel in Beverly Hills, Calif., the "Sons of Israel" synagogue at Woodmere, L. I., and other dignified structures. Here praise must go to the pioneer, the late Eric Mendelsohn, and to such architects as Percival Goodman, Fritz Nathan, Sidney Eisenshtat, Moses Halperin, Sigmund Braverman, and Philip Johnson. Thanks to their efforts (and to the wisdom of trustees who bow to the architect's superior judgment), this country is enriched by synagogues with pleasing, simple facades, and friendly unobtrusive interiors, edifices that owe their beauty to clear, crisp lines, and that are consonant with residential buildings of their surroundings. Not all modern temples are completely successful from the aesthetic viewpoint—and yet, how vastly superior are even these to much that was built in the spirit of the "chromo civilization"!

* * *

Much, but not enough, has been done to decorate the facades of temples with sculptures, to design appropriate windows, and to embellish the interiors with murals and hangings. Here, of course, turn up problems of a religious nature that are difficult to solve. The Christian clergy have known for many centuries that enthusiasm for the more or less abstract tenets of a religion can best be increased through repeated appeal to the senses, to eye and ear. Judaism's stand has been more complicated. Although the syna-



Spice Box

ILYA SCHOR

gogue at times wavered between permitting and prohibiting art in the house of worship, it can be assumed that Judaism was never entirely averse to the application of art in the beth ha-knesseth. Today, even orthodox congregations in America employ painters to adorn synagogue walls, with one restriction: that the representation of human figures must be shunned. On the other hand, the murals of the ancient synagogue at Dura Europos are crowded with realistic representations of biblical personalities, and the mosaic floor of another ancient synagogue—the one of Beth Alpha in Palestine—shows, among other things, the sacrifice of Isaac. Mr. Bennett, in the work from which I have quoted earlier, encourages timid souls to ignore fears and to "differentiate between an image set up as an idol and the portrayal of natural forms for illustration and education."

Curiously, protagonists of non-figurative art recommend it on the grounds that Judaism is basically averse to realism; this is debatable. A further claim is that abstract art more readily produces an austere sacred atmosphere than realistic art which, it is argued, easily distracts the worshipper's mind. This, too, is a moot point. What is all-important is that good art be used—realist, cubist, expressionist, surrealist, non-objective, or what not.

And yet, despite all difficulties, some remarkable accomplishments give us every reason to be proud. There is Herbert Ferber's sculpture for an outside wall of the B'nai Israel synagogue at Millburn, New Jersey. A great deal of thinking and planning went into this unusual work which commands the approach to the building and which is based on the Exodus 3:30 passage, "And the bush was not consumed." Faintly resembling a bush, it is sufficiently abstract to provoke the viewer's imagination. Inside are the highly controversial abstract murals designed by Robert Motherwell. Bright in color, they make use of motifs vaguely resembling well-known Jewish symbols.

Special mention must be made of the Baltimore Hebrew Congregation's new syna-

gogue (designed, like many of the more pleasing Jewish houses of worship, by Percival Goodman). The mural over the door leading from the foyer into the temple proper was painted by William Halsey and treats religious themes in highly simplified patterns of intense color. One's eye is caught by the tapestry for the Ark, designed by Amalie Rothschild and executed in needle-point by the members of the Temple Sisterhood: there is enough unrest, enough color contrast to keep the eye occupied, yet the overall composition is strong and holds together the component parts. On the front of the building are carvings by George Aarons. The artist was limited—as is inevitable in ecclesiastic art—by his theme, in this case, "The Basic Ideals of Judaism." Happily, he avoided hackneyed treatment of the Tablets of the Law, Creation, and episodes from the Bible by making the designs of the panels sufficiently abstract to exploit the inherent qualities of the stone and the architectural rhythm, yet sufficiently realistic to permit decipherment. How far an artist may go in the direction of abstraction without hopelessly obscuring the meaning of sacred symbols was demonstrated by the late Henri Matisse in his work for the chapel at Vence, France. Aarons also knew the limits. He also knew that sculpture must never try to emulate painting and that the hardness and near-intractability of the medium are desirable challenges.

An interesting contribution to synagogue art is Jacob's Dream, by Bernard Rosenthal, who, some years ago, had received nationwide publicity after several Los Angeles Councilmen had attacked for being too abstract his large bronze group, *American Family* (installed at the entrance to the new building of the police headquarters). Rosenthal, who works directly in bronze, cutting, shaping and joining the metal with an acetylene torch, made *Jacob's Dream* for the Temple Emanuel in Beverly Hills. This 22-foot high, 14-foot wide sculpture consists of a large Torah scroll with the word *Emet* (Truth) on it, a Jacob's Ladder showing man's potential for ascending from Earth to

Heaven, a Menorah, a Magen David, and three crowns representing the old statement that there is the "Crown of Priesthood," and the "Crown of Kingdom," but the "Crown of Torah" excels them all.

Space permits only mentioning the names of several other American artists who have contributed their share to the Renaissance of synagogue art, such as the sculptors Milton Horn, Nathaniel Kaz, Ibram Lassaw, and Sidney Simon, and the painters A. Raymond Katz, Abraham Rattner and Anton Refregier.

* * *

Finally, we deal with the ritual objects within the temple. It is not surprising that ecclesiastic art of all denominations sank to a very low level in the period between the Napoleonic wars and the first World War. In the modern industrial age, the formerly independent craftsman was driven into the factory, since, in his little workshop, and with his hand tools, he was no longer able to compete with the powerful machine that quickly turned out cheap products and yielded its owner immediate financial returns. That this very machine reduced men's lives to sordid drudgery; that it produced goods which violate the aesthetic sensibilities of those to whom Beauty was more than a word, and that its hideous output inevitably retarded the progress of aesthetics among the untutored masses, could not possibly matter to a society in which the quest for material wealth was considered more important than the emphasis on spiritual values.

As far as Jewish ceremonial art was concerned, little of significance and value has come to us from this period. While the emancipation made it possible for as many Jews as so desired to study the arts and crafts at the best academies and schools, those who, more or less coldly, manufactured ceremonial objects failed to infuse new ideas into their work. Instead, without thought or feeling, they imitated patterns and designs of the Baroque or Rococo era as appropriate to the age of the railroad as a curled periuke or the satin breeches of Louis XIV. "As the breath of the craftsman, so the shape of the vessel," is an old Jewish adage.

The shape was aesthetically unconvincing because the craftsman himself was devoid of any conviction.

Proud as the congregations were of their wealth and prestige, they commissioned silversmiths to furnish the altars with pompously overdecorated ritual objects (while the forms and patterns of objects used in the church were lifted from Gothic designs, Baroque and Rococo spilled over into the 19th century, as far as synagogue art was concerned). If in the pre-emancipation era ostentation was rare, or, when it occurred, effectively fought by the more responsible leaders of a community, the 19th century Jew frequently felt that richness of material and ornament was all that was to be considered when he presented a Torah crown or Menorah to his temple, the common notion being that simplicity was synonymous with poverty. It is, therefore, not astonishing that exhibitions of Jewish Ceremonial Art, such as the one held in 1954 at the Metropolitan Museum during the Tercentenary celebrations, emphasize the usually good design and restrained dignity of pre-emancipation ritual silver (the work of Christian craftsmen, since Jews were excluded from the guilds) and rarely venture into the last century, with its frequent excesses of vulgarity.

Hence it is astonishing that many American synagogues have, to this day, retained objects whose chief purpose was to flaunt ostentatiously the wealth of the donor (who proved his riches by demanding that the craftsman leave not a fraction of a square inch without some arabesques) or even some items purchased from church supply stores (often proudly, though misleadingly, calling themselves "Creators and Designers of Artistic Sacred Vessels, Hand-Made to Specifications"). It is startling to enter a steel-framed synagogue of simple brick and concrete and observe, in this modern building, in and around the Torah shrine, pseudo-Baroque monstrosities in silver, bronze, and other metals that should have been discarded along with the old and shabby shul.

But there has been a change in recent years, and credit for it goes largely to some

architects and craftsmen as well as several sculptors. When Eric Mendelsohn needed ceremonial objects, such as seven-branched candelabra, he designed them himself to fit into the quiet grandeur of the interior. It may have taken the congregants some time to appreciate these very original objects, to feel a kinship towards the austere functionalism of their forms. Mendelsohn, of course, did not execute these objects but merely handed his sketches to craftsmen who translated them into metal. Yet in the last ten or twelve years some excellent craftsmen have emerged who can use their instruments with the ease with which a virtuoso plays his violin, and who have integrity and taste.

The work of the American silversmith, Ilya Schor, who hails from Galicia and spent several years in Paris before emigrating to the U.S.A., is too widely known to need further elaboration. His metal pieces, cleverly blending Old World exuberance and modern technique, grace a number of American synagogues. Less popular is the work of the sculptress, Mitzi Solomon Cunliffe. A silver Eternal Light which she fashioned has a definitely modern look, though it is based on the oil lamps of antiquity (it has been commissioned by the architect Percival Goodman who prefers oil lamps or candles in ritual fixtures). Mrs. Cunliffe's Menorah employs forms derived from plants with religious associations, and the seven branches turn in pairs, instead of the usual arrangement in a plane.

Seymour Lipton's Menorah for the Temple Israel at Tulsa, Oklahoma, departs freely from the conventional type that repeats, with slight variations, its prototype on the triumphal arch of Titus in Rome. Lipton's large, free-standing Menorah has a gradually tapering, hollow base which supports a wave-like curve of metal. The seven round cups for holding the candles are irregular and suggest the buds on a tree. Lipton's Eternal Light, for the same Temple, is composed of a number of sharply angular wings, held together by a winged crown.

In the form of a metal cage, Ibram Lasaw's Eternal Light for the St. Paul congre-

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gation is not quite convincing aesthetically. But the Eternal Light which Arnold Bergier fashioned for the Baltimore Hebrew Congregation is most interesting in form: two winged cherubim, semi-abstract in form, float in space; from the junction of their draped, outstretched arms springs a jet of flame which is reflected in the oval, concave form of their faces. This work, in steel and bronze, is poetically free, yet retains all characteristics required of a *Ner Tamid*.

More and more synagogues are now shedding the "Old Look" to keep up with the Joneses of Modern Art, and the innovations go beyond a contemporary facade. All this is a blessing, but, to be frank, not of the unmixed variety. Christian churches have the advantages of a fixed iconography hallowed by usage through many centuries: the Crucifixion may be presented in numerous ways, yet the motif must always be communicated and the Cross must be left intact. In the case of the synagogue, no holiness is attached to Jewish symbols *per se*, and where the word, not the image, is paramount, no real iconography can emerge. Hence there is now ample freedom for Jewish artists—freedom that, in the absence of spiritual guidance and religious knowledge, can lead to complete anarchy.

For the best artist is bound to fail unless he knows precisely the purpose of the piece he is to fashion, unless he remembers that what he is to produce belongs in the realm of applied art. Yet the prospect for the future is bright. Craftsmen are willing to learn, more and more Jewish leaders are taking an interest in the arts, and the number of rabbis who are able to communicate with artists and craftsmen on their aesthetical level is constantly increasing.

The time to test a true gentleman is to observe him when he is in contact with individuals of a race that is less fortunate than his own.

Booker T Washington

Notes on Race Prejudice

By MAXINE W. GORDON

MORE THAN two years ago, in June, 1954, some 40 scientists and administrators assembled in Hawaii. Among them were recognized authorities on a problem which as yet has no authoritative answer: Race Relations. The assembly was the Conference on Race Relations in World Perspective. Participants came from Africa, Asia, Europe, Australia, and America, North and South. Subsequently, in June, 1956, the University of Hawaii published a volume¹ containing 19 reports prepared for the conference. Included were all major aspects of race relations: frontier folk-cultures, industrialization, language, ideologies, religious and labor problems, class status, social planning, "superior and inferior" races. These reports and the general topic of Race Relations are the subject of this article.

In the report "Race Relations in the Soviet Union," Walter J. Kolarz points out that "The term race relations as applied to the Soviet Union can be understood in two different ways." It could indicate relationships between the many nationalities who inhabit the U.S.S.R. Or, it could indicate the relationship between the Europeans of the Soviet Union, and the physically and culturally distinct Asiatic Russians. Kolarz chooses the second, more specific sense. According to Kolarz, "The main question which requires an answer is whether or not the Soviet Rulers practice a policy of racial equality or one of racial discrimination." He answers that there has existed in Russia an especially liberal conception of race relations much too old to owe its origin to Marxist Communism. However, also according to Kolarz, today racial groups within the

Soviet Union can enjoy equal rights only when these ". . . do not conflict with the narrowly defined interests of the Soviet State as a whole." He states further that the principles of racial equality and non-discrimination have been violated by the abolition of the territorial, administrative, and cultural framework which was to guarantee the survival of Soviet racial minorities. In Kolarz's view, political expediency has dictated formal policies of discrimination within the Soviet Union.

J. S. Furnival, in his report "Administrative Aspect of Racial Relations in the Tropical Far East,"² states the problem as follows: "Owing to . . . past history and present environment and to the prevalence of racial and cultural diversity, inseparably engaged, there are numerous points of friction in internal and external relations which seriously threaten not only social stability, but also the security of world welfare. The problem of administration is to remove, mitigate, or suppress this friction." Mr. Furnival suggests that administrative problems arising out of race relations could be solved if a new "World Covenant of Human Duties" could be formed to replace the "World Charter of Human Rights." He has outlined the problem, suggested a new orientation, but has failed to tell us how to distinguish between human rights and human duties, and how either could be promoted.

For Absolom Vilakazi, the problems of "Race Relations in South Africa" . . . "arise as a direct result of the juxtaposition of the European and the Bantu—two strong peoples who differ widely as to racial origin, culture, and standard of civilization and

1. *Race Relations in World Perspective*, Edited by Andrew W. Lind. University of Hawaii Press. 488 pp.

2. The region extending from Burma to the Philippines and including Indonesia.

religion." Current methods of dealing with these problems in South Africa fall into two categories: integration, and separation (Apartheid). These two methods differ, but both are based upon the concept of Trusteeship: European direction of the welfare of the Bantu peoples. On Trusteeship, Vilakazi quotes the opinion of Jan H. Hofmeyr of the South African Institute of Race Relations: "We find that, consciously or unconsciously, we tend to let ourselves be influenced in the administration of the trust imposed upon us by the consideration of our own European interests, and not by the interests of our wards. To the extent that we do that, the concept of trusteeship must fail, and ultimately, we may be worse rather than better off for having advanced it."

In South Africa today, not only are races in conflict, but the methods so far devised for dealing with their problems are likewise basically divided.

According to Albert Hourani, in the paper "Race and Related Ideas in the Near East," the question of race or physical difference has almost never assumed the importance in the Near East that it has in some other parts of the modern world. "The primary divisions inside the Near East are, as they have been for over a thousand years, religious: whether a man is Moslem, Christian, or Jew, and which branch of the Moslem, Christian, or Jewish community he belongs to." Peoples of the Near East, says Hourani, are also divided according to ethnic groups (language, customs, beliefs), but this division also supersedes race in importance. Added to these distinctions is the relatively new and formidable separation into nation-states; the rising tide of Nationalism in this area overshadows other sources of conflict, whether they be with "Western" ideas, or among the Near East nation-states themselves.

In his paper, "The Negro in the United States," E. Franklin Frazier states, "Although the problem of the Negro in the United States appears to be unique in many of its manifestations, it involves economic, political, and cultural elements similar to those

in other areas where there are widespread contacts between large settlements of Europeans and non-Europeans." Frazier develops the view that economic and political structures set the pattern of relationships for individuals of different racial backgrounds, and that racial ". . . attitudes are molded by those who have the economic and political power."

As will be apparent from the above selections, the problems of race relations today are distinct and numerous; they vary according to degree of conflict, location, and urgency in their need for solution. It is becoming equally apparent that despite this urgent need, there is a lack of any utilizable principles of race relations. Scholars and students of this subject, in the present volume and elsewhere, have been largely concerned with race relations on a local level. Recognition of this shortcoming contributed to the formulation of the Hawaii Conference, and is acknowledged by Andrew W. Lind in his introduction: "Such exclusive concern with the problems of the region, while understandable and sometimes required of local administrators, militates against the emergence of scientific knowledge." Not only is the administrator inadequately prepared to handle local problems; the scientist also has not yet forged weapons suitable to attack the blight of man against man.

Yet, out of the morass of "race relations," there emerges today one dramatic fact. This is the growing realization that conflicts between peoples have little to do with the biological fact of race. This idea receives little attention from the authors of the present volume. To this reviewer, it seems unlikely that such a concept will achieve the status of a "principle" for some time to come. Moreover, as Lind again points out, "The definition of race itself is one about which scientists have disagreed most vigorously, and the efforts of international bodies, such as UNESCO, to obtain consensus upon a specific formulation have apparently served rather to emphasize the points of difference." Herbert Blumer, writing in his

paper, "Reflections on Theory of Race Relations" summarizes as follows the prevailing attitude: "I suspect that racial experts are more likely to make contributions to policy theory than to 'scientific' theory in the realm of race relations."

That "scientific" theory is necessary to clarify today's inter-racial conflicts would seem apparent to even the most casual observer. That it is difficult to achieve lends more, not less, urgency to its formulation. Although we can hope for only slight success in a field where specialists have failed, this reviewer believes in and will present several arguments in support of a "scientific" theory of race relations."

Our main proposition is that *race relations* and *race prejudice* are misleading and inaccurate terms; worse, that they are based upon antiquated concepts which have deterred the solution of vital problems among and between all races of people. They should be discarded as useless.

Our second proposition is that conflicts between peoples of different races originate from causes apart from racial considerations; that these conflicts are only incidentally related to race.

Our final proposition is that differences among the human races are real and may be described biologically, but that these differences do not have a determining influence in so-called "racial" conflicts.

Two points may be emphasized in support of the above propositions, points about which there seems to be little disagreement. First, all human races are united by a common biological heritage. They are all members of equal standing in the same biological family. Second, all men must eat to live. The requisites for human survival do not vary because of race. What value these basic concepts have in the area of inter-racial conflicts we hope to show later. We can consider now in more detail our major propositions.

Race relations and race prejudice are antiquated and inaccurate concepts. Specifically, the term *race relations* is inaccurate because it presumes some characteristic act

or gesture, some innate feeling or desire which is identified in the behavior of one race—as a race—towards another. No race can perform any act in relationship with another race which is racially distinct. All human races think, feel, smell, cry, hate, love, and die in the same way. Races as races behave alike, not differently, whether in relationship to each other, or as members of the same stock. We shall have to look elsewhere for a term to describe "race relations"; there is nothing distinctive in the behavior of one race towards another race, as races. In this context, there is no such thing as "race relations"; there are only human beings acting together or in conflict.

The term *race prejudice* is also misleading. It requires that a particular kind of attitude (hate, suspicion) manifest itself only in relationships between races. Yet the same attitudes of prejudice and distrust do not differ in character when directed towards members of one's own race. Furthermore, there is lack both of scientific agreement and layman understanding as to the definition of race itself. The further we search for clear understanding of the prejudiced feeling one man or race may have for another, the surer we are that it cannot accurately be described in terms of race.

The question of superior and inferior races may be disposed of here. There is no scientific evidence to support the view that any race is superior or inferior to another. Yet we know that superior and inferior qualities are attributed to different races, and that these views represent a form of "race" prejudice. No matter how scientific our knowledge or how penetrating our analysis, we have not disposed of prejudice between peoples of different races.

Additional understanding is provided by our second proposition: Conflicts between races do not result from racial differences. Here we return to an earlier statement: All men must eat to live. Insofar as persons of different racial origin come in contact during the search for means to survive, conflicts between them will arise. We do not know WHY man must live; we know that his

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major energies are directed towards making life secure. We know that his definition of security differs according to the ideas and standards of his particular culture. And we know that security has not been achieved for all peoples, even within our own national boundary. This is the source of conflict among men, and race is only incidental to it. Direct contact among races is not necessary for this conflict to exist. We can hate across the ocean as easily as over the back yard fence. We can be selective as to the object of our prejudice: religious and linguistic groups, peoples who come from or live in foreign countries—particularly those whose government is not in good standing with our own. Or, we can be indiscriminate, having as objects of our prejudice whole masses of people. Some of these may differ from us racially; others may not; some may share our political views; others may depart from them. Still others may have habits of dress and food dissimilar to ours.

The single factor which underlies our conflicts with these groups cannot be "racial differences." Races do not fight with each other because they are different. They fight because they are alike. They are alike in essential biological qualities, and hence, in their survival needs.

In this conclusion, we have arrived at our third proposition: differences among the human races do not have a determining influence in so-called "racial" conflicts. While it is true that races differ biologically as to hair form, color of eye, and skin, width or narrowness of nose, and shape of head, these, or other racial differences, have no causative influence in conflicts between races.

What bearing do these generalized propositions have upon the "hot spots" of conflict today? The answer must be, as of now, "none whatsoever." Nevertheless, I believe the following concepts contribute towards understanding the relationships between races:

1. Races are more similar biologically than they are different; these differences do not determine race conflict.

2. "Race relations" is an ambiguous term; it does not truly define contacts between peoples of different racial origin.

3. The term "race" itself is ambiguous; it has not been defined to the satisfaction of specialists in the field, much less to the common man.

4. There is a growing awareness of the cause of conflicts among peoples; out of common needs, not different ones, peoples (races) fight to survive.

What we do not know is how to implement this survival process so that the cause of conflict will be removed. We can, however, direct our search away from races and into the functions of our own culture. It is here that the instruments of survival are produced, and it is here that conflicts arise. These conflicts are directly related to differences in the various cultural patterns (of the Near East, Far East, Africa, the New World), and how they influence man's ideas about his fellow man. They are not related to differences among races. Clear understanding of race conflicts will follow from a knowledge of how man's culture provides or fails to provide security for all races. Within the framework of man's culture, any theory of race relations must be a theory of human relations; not more, not less.

WITHOUT FEAR

DAVID IGNATOW

I weep of myself,
and I ask if this self pity,
terror and love are not enough
to preserve us, and I think
then that all will be well.
Without fear of contradiction,
I give you God in my life.

Hirsch Kalischer

By ISRAEL COHEN

ALTHOUGH much has been written about the early period of Zionist history, it is not yet generally realized that the first practical steps to promote the resettlement of Jews in Palestine were taken, not in Russia, as is commonly believed, but in Germany. The earliest societies of *Hovevei Zion* ("Lovers of Zion") in Russia were formed in the eighties of the nineteenth century, but in Germany societies with the same purpose had been founded twenty years before. It is somewhat remarkable that German Jewry, or rather a section of it, should have been the pioneers in the movement for realizing the age-old prayers for the return to Zion, for it was in that same community that those prayers were first declared to be out-of-date. Until the early forties of the nineteenth century all Jews throughout the world were united in the hope and belief that their restoration to their ancestral land would be accomplished at the appointed time by the Messiah. It was the rejection of this belief on the alleged ground of its incompatibility with the ideal of political emancipation, and its excision from the prayer-book, that constituted one of the basic postulates of Reform Judaism, which was principally concerned with the modernizing of the synagogue ritual. This secessionist movement, however, remained confined to a comparatively small circle in Germany, though it also found some followers in England and the United States. The overwhelming majority of the Jews in Germany continued to pray for the restoration of Zion, even though many of them may not have regarded it as a probability in their own days or may not have been anxious that it should come about. But there was a small number of Jews, passionately devoted to the traditions and aspirations of their people,

who not only prayed for the restoration of Zion but resolved to work for it. They combined with their piety a profound and extensive knowledge of Jewish lore, which taught them there was no need to wait for the coming of the Messiah before beginning the process of resettlement. Indeed, they were convinced that there was nothing better they could do to earn the blessing of the Messiah than to anticipate his mission, at least so far as the rebuilding of Zion was concerned.

Among this select band of zealots in the middle of the nineteenth century the most important and influential was Zevi Hirsch Kalischer, an orthodox Rabbi who had the reputation of a great Talmudical authority. Born in 1795, in Lissa (East Prussia), then a famous center of Jewish learning, he was one of the most distinguished pupils both of the head of the local Yeshivah, Rabbi Jacob of Lissa, as well as of the celebrated Rabbi Akiba Eger. After his marriage he settled in the city of Thorn, not far from the Russian frontier, where he acted as Rabbi for the greater part of his long life. In this position he exercised exceptional influence because he would not accept any remuneration for his services and combined plain living with high thinking. He was too unworldly to seek any profit from his Talmudic scholarship, and contented himself with the frugal livelihood derived from a little shop kept by his wife. While taking an active interest in the affairs of his community, he continued his studies with all the ardor of his youth. He was drawn particularly to the subject of philosophy, and he showed his broad-mindedness by not confining himself to the works of Jewish thinkers but also poring over the writings of Christian philosophers. The result of his

research and reflections in this domain was the publication of his *Emunah Yesharah* ("Right Faith"), in two volumes, in which he developed a system of enlightened orthodoxy, reconciling religion with reason. This work did not appear until 1843 and had no special bearing upon the movement with which his name is so closely and pre-eminently linked. He began to evince an interest in the question of the return to Palestine, however, long before he wrote that book, and his interest afterwards grew to the central passion of his life. He became widely known through his articles in Hebrew magazines, especially *Hamaggid*, which appeared in Lyck, and in *Ziyon, Haibri* (Germany), and *Halebanon* (Palestine).

As early as 1830 Hirsch Kalischer wrote letters to his former teacher, Rabbi Akiba Eger, and to another Talmudical authority, Rabbi Moses Sofer, of Pressburg, in which he dealt with the necessity of the restoration of the land of Israel. The view that he expressed was that this ideal should be realized by human means, without waiting for any supernatural phenomenon. He tried to prove that the Messiah would appear in a natural and normal manner only after a number of Jews had settled in the Holy Land. Coming from an orthodox Rabbi, this was a very bold and unconventional view. There had already been quite a succession of advocates of the restoration, among whom non-Jews had outnumbered Jews, doubtless because Jewish tradition had made it appear dependent upon the coming of the Messiah. For the first time a Rabbi of unimpeachable orthodoxy and recognized scholarship ventured to urge that Jews not only could but should help to bring about their own restoration. And he was prompted, not by any outbreak of pogroms or fear of impending persecution, but solely by his own religious convictions.

Six years later he entered into correspondence with Baron Amschel Mayer Rothschild, of Frankfurt, who combined strict orthodoxy with financial astuteness, for the purpose of winning his support in favor of the colonization of Palestine. He wrote: "Let no one

imagine that the redemption of Israel and the Messiah will appear suddenly from heaven, and that amid miracles and wonders he will gather the Israelites of the Diaspora to their ancient inheritance. The beginning of the Redemption will take place in a natural way through the natural desire of the Jews to settle in Palestine and the willingness of the nations to help them in their work." But the hard-headed financier, religious though he was, remained unmoved. Subsequently Kalischer also wrote on the same subject to Sir Moses Montefiore, and is reputed to have made a deep impression upon him. Indeed, some writers claim that Montefiore's enthusiasm for the Jewish resettlement of the Holy Land was largely influenced by Kalischer. It was probably no mere coincidence that, after receiving a letter from the Rabbi of Thorn, the noble-hearted humanitarian visited Palestine, in 1838, for the second time, in order to submit to Mahomet Ali, Viceroy of Egypt, who was then in control of Palestine, a scheme for Jewish colonization.

It is rather remarkable that not until 1860, thirty years after he first wrote on the question to Rabbi Akiba Eger, and when he was already a man of sixty-five, did he take the first practical step towards realizing his principal aim. But from that moment he dedicated himself to this cause with unabated ardor and energy for the rest of his life. He convened a conference at Thorn of a number of Rabbis and Jewish communal workers, which was the first gathering ever held for the purpose of discussing measures for the resettlement of Palestine. It was here, therefore, that the *Hibbath Zion* ("Love of Zion") movement was really founded, twenty years before it came into existence in Russia. Among Kalischer's principal supporters were David Gordon, editor of *Hamaggid*, and Rabbi Elijah Gutmacher, of Graetz, a Talmudic authority of saintly character. Another notable person who took a prominent part was Dr. Hayim Lurie (or Lorie), of Frankfort-on-the-Oder, who was prompted mainly by the desire to hasten the coming of the Messiah. He was a descendant

of the sixteenth century mystic, Rabbi Isaac Lurie, who had made Safed a citadel of the Cabbalah, and, like his more famous ancestor, the doctor of philosophy had a fervent longing for the Messiah. But he believed that this longing would not be realized until all Jews were animated by the desire to return to the Holy Land and to revive its soil; and he therefore responded to Kalischer's appeal with enthusiasm and energy. In 1861 Lurie founded in Frankfort-on-the-Oder a society for promoting the colonization of Palestine, and distributed thousands of copies of an appeal to many Jewish communities in Germany, calling upon them to establish local branches. To stimulate general interest he needed suitable literature and he, therefore, urged Kalischer to supply him with it.

The result was that Kalischer wrote a third part of his *Emunah Yesharah*, which he called *Drishath Zion* ("The Quest of Zion"). In this work, which appeared in 1861, he expressed views that seemed to some of his contemporary Rabbis so advanced that it required much learning and dialectical argument to convince them that his position was strictly orthodox. To disarm criticism, he had the book preceded by the signed approbation of three Rabbinical authorities of unchallenged orthodoxy, one of whom was Guttmacher. Kalischer's three main theses were: that the salvation of the Jews, as foretold by the prophets, can come only in a natural way by self-help, and does not need the advent of the Messiah; that the colonization of Palestine should be advocated and undertaken without delay; and that the revival of sacrifices in the Holy Land at the present day was admissible. He proposed that the return from exile should take place under the protection of the European powers and with the aid of influential Jews. His principal ideas and proposals are set forth in the following passage:

Even though the time of grace may not yet have come to think of means how we should build the altar of the Lord on Zion, even though the hope of obtaining permission for this from the Sultan may be far, yet this proposal should be advisable at a

time when men of high esteem in Israel are able to exercise political influence through their financial pre-eminence, men like Rothschild, Montefiore, Fuld, Albert Cohn, and others like them. They should begin to establish a society for the settlement of the Holy Land. They should be joined by Jews of influence and wealth from all parts of the world, Jews who have a love for the Holy Land. Their activity should consist of the following:

(a) They should raise large funds in order to buy many waste cities, fields, and vineyards in the Holy Land, so that the desert may become the Lebanon, the heaps of ruins a fruitful field, and the unpeopled barren land shall blossom again like a lily and yield fruit.

(b) They should gather many Jews from Russia, Poland, and Germany, who should receive wages from the society for working the land, under the instruction of those trained in agriculture; and whoever has a knowledge of farming shall have a tract of land allotted to him, to tend and cultivate it and eat of its produce free until he is in a position to make a suitable contribution to the Society.

(c) They should appoint militarily trained watchmen to ward off the predatory attacks of the Bedouin, to carry out police duties, to enforce the law and maintain order in the country.

(d) An agricultural school should be established in order to provide a training for Jewish boys and youths in Palestinian agriculture, as well as to teach other subjects connected with the Torah and religion. This school could be in the land of Israel or in some other country where they produce wine and oil. But the beginning must be made by ourselves, as is shown by the passages I have quoted from the Talmud and the Midrash.

Kalischer's book did not meet with general approval, despite all his proofs that his views were based on Talmudical authority. While it enjoyed the support of such a celebrated Rabbi as the Gaon Israel Salanter, of Kovno, it also encountered the opposition of other Rabbis. Kalischer therefore supplemented his literary effort by travelling to various cities in Germany for the purpose of establishing pro-Palestine societies. His most active collaborator in this work was Hayim Lurie, who soon surpassed him as an organizer. Lurie knew how to utilize the press for his campaign. He published reports and announcements in *Hamaggid* as well as in *Der Israelit* of Mainz and the *Allgemeine Zeitung des Judentums* of Berlin, and printed lists of members and subscriptions. Through *Hamaggid* he aroused the interest of some Jews in Russia, one of his earliest recruits

being Samuel Jacob Finn, famous as the author of *Kiryah Ne-emanah*, the first history of Vilna Jewry. Before very long Lurie founded branch societies in Berlin, Breslau, Leipzig, Hamburg, and Posen. He even succeeded, by correspondence, in securing the support of distinguished Jews in other lands, like Sir Moses Montefiore, Dr. Nathan Adler, the Chief Rabbi of English Jewry, and Moses Hess, the author of *Rome and Jerusalem*, the first systematic exposition of the bases of Jewish nationalism. He furthermore arranged the publication of a German translation of *Drishath Zion* by a Magdeburg Rabbi.

Energetic as Lurie was as a propagandist, he unfortunately lacked the personal qualities necessary for retaining the good will of those anxious to work with him. He was domineering, aggressive, and ambitious, and he wished, as the founder of the society in Frankfort-on-the-Oder, to be the recognized head of the movement in Germany. In 1863 Dr. Michael Sachs, the famous Berlin preacher (whose translations from medieval Hebrew poets inspired Heine to compose his wonderful poem of *Jehuda Halevi*), became a member of the Frankfort society. Shortly afterwards Sachs suggested that it would be better to transfer the headquarters of the society to Berlin, and Kalischer, who was informed of this, wrote to Lurie, urging acceptance of the suggestion. But Lurie angrily rejected the idea and stigmatized Berlin as "a city of heretics and scoffers." Sachs died in the following year, and Lurie thereupon declared that his death was a sign from God. Both Kalischer and Guttmacher were deeply shocked by this posthumous attack upon the Berlin Rabbi; and, vigorously supported by the Jewish press, they called upon Lurie to resign his position. The antagonism to Lurie was provoked by his own megalomania, for, puffed up by pride in his distinguished ancestry, he began to refer to himself as "the forerunner of the Messiah." He refused to resign. Thereupon a number of leading members of the Jewish community in Berlin, together with Kalischer and others, founded a new body called

"Society for the Colonization of the Land of Israel," in June 1864, with its headquarters in Berlin. But this new body was moribund from the start: it never displayed the least sign of life. Kalischer wrote repeated letters to the committee, and as he received no answer he journeyed to Berlin, in the depth of a severe winter, to investigate the situation. He was disappointed to realize that nothing could be expected from the committee, and expressed his regret that Lurie had been thrust aside. Hamaggid also agreed that it would be better to have Lurie back. Indeed, everybody wanted that he should revive the work of his society in Frankfort. But it was too late. Lurie had sunk into a state of melancholy depression and disappeared from the scene.

In consequence of the dissolution of the societies in Berlin and Frankfort-on-the-Oder, Kalischer was stimulated to greater activity himself and was eagerly supported by his friend, Rabbi Guttmacher. He entered into correspondence with the leaders of the Alliance Israélite Universelle, the Jewish philanthropic organization which was founded in 1860 in Paris for the purpose of ameliorating the position of the Jews in the Near East. Kalischer urged that the Alliance should include within its objects the furtherance of Jewish settlement in Palestine, and met with a sympathetic response from the president, Adolph Crémieux, who had already become celebrated as a statesman before devoting himself to the interests of his people. He also corresponded with Albert Cohn, an influential member of the Central Committee of the Alliance and an eminent Orientalist, who had visited Palestine and established there schools and a hospital for the Jewish community. In furtherance of his object Kalischer sent to Paris Rabbi Nathan Friedland, an eloquent preacher from Russia, whom he had infected with his own enthusiasm for Palestine. Not only did Friedland act as Kalischer's representative in conducting negotiations with Crémieux and other Jewish notables in Paris, including the Rothschilds, but, at the instance of Kalischer, he submitted a peti-

tion to Napoleon III. He received a reply to this, but as he and Kalischer decided not to publish it, it may be presumed not to have been couched in favorable terms. Friedland, then, at Kalischer's request, visited various countries to obtain contributions for the Alliance, so that the latter should be enabled to undertake something important in Palestine.

In the course of another appeal, which was addressed in 1867 to the Jews of England, the signatories mentioned that the Alliance Israélite had declared itself in favor of the colonization of Palestine. They also stated that they had received a letter from Sir Moses Montefiore, after his return from his latest visit to Palestine, in which he informed them that the idea had been approved there and that sixty Jewish families in Safed had pleaded for a grant of land for agricultural purposes. The amount that the Jews of England were asked to contribute was certainly very modest. They were told that in return for an annual subscription of six shillings a year "they would be instrumental in the performance of the religious commandments connected with the sacred soil just as if they themselves had performed them." People in humble circumstances were offered the possibility of remitting their contribution in four quarterly instalments, while the wealthy were invited to subscribe a sum sufficient to purchase a valuable piece of land, which would be administered in accordance with their instructions. The appeal concluded with the statement that "perhaps the undersigned Hirsch Kalischer may take upon himself the expense and hardships of a voyage to Palestine to see thereafter the strict observance of the religious commandments connected with agriculture in Palestine." In addition to open letters addressed to Jewish communities, Kalischer, in 1867, published a pamphlet entitled *Shalom Yerushalayim* ("The Peace of Jerusalem"), which was a supplement to his *Drishath Zion* and a reinforcement of its main arguments.

The practical result of all this activity was the establishment by the Alliance Israélite,

in 1870, of an agricultural school in Palestine. This step was largely due to Charles Netter (1826-1882), a leading member of the Central Committee of the Alliance, who first went to Palestine to explore the situation and, on his return to Paris, recommended that a beginning should be made by the establishment of a school for training in agriculture the Jewish children of Palestine and of other Oriental countries. The Turkish Government presented the Alliance with 250 hectares (617 acres) of land, near Jaffa, on the road to Jerusalem. On this site, which was called Mikveh Israel, there was constructed, in 1870, under the supervision of Charles Netter, a school for teaching all branches of horticulture, especially viticulture. Netter remained there for three years to superintend the organization of the institution, revisited it several times, and died there.

It was hardly an impressive achievement after nearly ten years of persistent agitation and propaganda. But it was at least a practical beginning and it had the effect of keeping alive the interest of Western Jewry in the colonization of the Holy Land. Kalischer visited it in 1872 and wrote an enthusiastic letter about it to the Anglo-Jewish Association. He was asked to remain at Mikveh Israel as Rabbi, but as he was already seventy-seven he considered himself too old to accept the position. He returned to Thorn, where he continued to labor on behalf of his ideal and resumed his literary activity. His published works included commentaries on various parts of the Shulchan Aruch and on several tractates of the Talmud; and as late as 1873, a year before his death, he published two commentaries on the Bible under the title of *Sefer Ha-Brith* ("The Book of the Covenant") as well as notes on the two sections of the Mishnah. But however valuable these products of Rabbinic scholarship may be, Kalischer's principal claim to fame consists in his pioneer endeavors in the cause of his people's return to their ancestral land, which he pursued with great courage and conviction at a time when the Jewish world was largely indifferent.

Stalemate

By CURT LEVIANT

HAVING FINISHED his day's work, Manny Radin switched into his civilian clothes and drove his car slowly up to the MP booth at the gate and then resumed a normal speed over the new Georgia superhighway which led into town. Everything smiled with the brightness of the afternoon sun. Jagged on the signs. Dull on the sides of houses. Shining on the bumpers.

He turned into the city's streets. Trees were bowed over from both sides of the curb—a living arch. The Spanish moss held drops of frozen sunlight at its edges. It hung down, golden. Sunlight through living gauze. It hung down, a ghost of gray. A tapestry of living cobwebs. Beauty in decay. Like the whole South, beautiful but sick, he thought.

Radin passed a supermarket and noticed a flash of colored covers of pocket books shining in the front-row window. He stopped and parked. In modern fashion the entrance was indented and large, black, white marble tiles lined the floor near the door. He entered the store, breathing the conditioned air gladly. He approached the book rack.

A Negro attendant was unpacking a case of canned soup. His carefree, impudent movement said: I'm too good for this sort of thing. A tall, oval-faced Negro, with features that looked almost Caucasian, his lips thinner, his nose more aquiline than is usual in Negroes.

Radin turned the revolving book stand.

"Looking for a book?" he heard someone say.

Radin looked up. The Negro stood in front of him. "Yes, something good."

The attendant bent down to the bottom of the rack, lifted two books, and pulled out a third. "Here's a good collection. Fine American short stories." His voice was noticeably free from southern drawl. "Most of

them are quite good," he said, speaking a little too slowly, a little too clearly, sounding like a speech in rehearsal. He looked up, proud for a moment, a shine in his facial expression that contrasted with his dusty white apron.

Radin felt sorry for him, for his fine voice, for his job that was not a job. He wanted to show him he was interested. To tell him that he was from the North. To show him that he understood. He wanted to let him know a lot of things.

"Do you go to school here?" Radin asked.

"I've completed school."

"And now, college?"

The Negro laughed, jerking his head from side to side, as if saying, too bad, isn't it? "I hope to go within a year or so."

"Any special interest?"

The boy looked at the bookstand, idly revolving it. "Political science maybe, or sociology." He stopped short, looked around, and started sorting the cans again. A man who looked like a supermarket manager rounded the corner. Short, plainfaced, rimless glasses, a quick step. He looked at the two for a moment and continued on his way.

"If you can," Radin said, "you ought to go up North to school. It's no life for you people down here."

The boy nodded his head, his lips curling. "You from New York?"

"Yes."

"Jewish?"

"How did you know?"

"You look Jewish."

"For that matter, so do you," Radin said.

The Negro smiled. "Actually, I just guessed. You're in the same boat, almost. You understand."

Radin laughed embarrassed. "A lot of my people down here are like all the others."

He thought of some of the Jewish businessmen he had met at the local YMHA, and the argument they had with the Hebrew teacher. They defended their neutral policy toward segregation. The teacher disagreed. Prosperous, complacent they were. An unawareness abetted by blinders.

The Negro said nothing. Maybe he knew.

"Their ancestors brought ethics and spread justice," Radin added, "and now they fall into this . . . They ought to rise up and defend . . ."

"Look," the Negro said quickly, interrupting. He held his fingers lightly against Radin's shoulders. "We're closing up in a few minutes. I'd like to talk to you. Will you meet me outside?"

Radin nodded, surprised. He picked up the short story collection, paid for it at the counter, receiving an effeminate "Thank yawl, cum back, heah?" from a long-necked, thin-faced clerk. A cloud of heat swallowed him as he stepped outside into the de-conditioned air, wondering what the Negro wanted to talk to him about.

Worth nothing, absolutely nothing, he thought, when he saw a placard in a drug store window advertising a concert. Old white ladies, in two's or three's exchanging polite "Haven't seen you in ages, dear," in brisk smiles which quickly melted back into their cheekbones. Bespectacled, humorless men setting their faces in serious concert mien. Young couples attending because it was what young couples were supposed to do. But white. All white. And so, however sincere their artistic or aesthetic appreciation, it was a silver palace founded on a swamp. Rotten and rotting at the core, for aesthetics and the absence of ethics could never wed. As pathetic, he thought, and hypocritical as that famous outdoor drama which celebrated the American Revolution for independence and equality and liberty. It sang the songs of human glory and the fight for the rights of man. And when the show was over and the audience applauded, from front to back, duly separated by five empty rows, a wave of white hands foamed into a sea of black applause.

Walking idly around the corner he saw a shrunken old lady sitting at a table. She was just gathering her raffle books and putting them in a pile. He walked up to her, a brooding, lip-jutting expression on his face.

Her smile was the work of a fine dental technician. "I was just leaving," she said.

Who asked you, he thought. "What are you selling?"

"A chance. We're building a larger church, you know."

"I suppose to accommodate the Negro worshippers that will soon be joining."

The old lady's face was suddenly painted with a blank, doll-like expression. "We have no Negroes in our churches," she whispered.

"We have them in the army chapels. In fact, we sleep and eat with them. So why don't you pray with them? Why?" Radin was relentless. And he thought: I wonder if I brought a black Ethiopian Jew into the synagogue what would happen?

The woman gathered her raffles and put them into her pocketbook.

"They go where they belong. It's tradition," she said, a trifle weakly.

Radin looked around. The people passed by, not noticing him. The dullness of fading sunlight spread evenly on the streets. Radin rested his hands on the table, and leaned over close to the woman, peering at her finely wrinkled forehead. He relished the gleam of fright in the old woman's eyes. She drew the cashbox closer to her chest and rested her arms on it.

"I hate to spoil your illusions," Radin said, "but they'll be praying with you soon enough."

"What will you do about it?" the old lady said.

The subtle line of attack and defense crisscrossed. Maybe someday I will, he thought. Radin shifted the weight on his legs. "It's not tradition," he parried, "it's un-Christian, unchurchly, un-Godly. It's evil," he threw the words like a dart into her eyes.

"I smell alcohol on your breath," she compressed her lips, looking off to a side.

"The smell of truth sickens you, doesn't it?" he said, feeling proud of the phrase.

The woman opened her mouth, but before she could say anymore Radin had turned and disappeared around the corner, thinking: What a way to salvation. A blazing comet straight to hell. Pray for the Negro. A patronizing prayer, perhaps. Pray with him? God, no!

The attendant was standing in front of the supermarket, A long bright smile swept across his lips when he saw Radin. "Thought you'd gone."

"No. Had a fine monolog with that little lady around the corner," Radin gestured with his hands. "About religious segregation," he stopped and looked with surprise at his hands. "My name is Manny Radin, by the way." He stuck out his right hand.

"Sammy Carter."

They shook. Radin's back muscles tightened involuntarily. He would shake hands with whomever he liked, he thought.

They stood on the checkerboard squares, leaning against the store window, watching the people trodding their slow paths to wherever they were going. There was something similar to equality about their movement, speech, and attitude, he thought. Tradition is an oak. Progress is a sterile acorn.

The sun was a few inches over the tallest building in town, the six-story insurance building. Carter looked down at the concrete sidewalk. It glinted back up at him, the little sparkles of trapped daylight. Radin wondered when the Negro would say what he wanted to say.

He looked at Carter, waiting.

"It's about that I wanted to talk to you. I've got an idea," Carter enunciated clearly.

The word rumbled ominously in Radin's ear. The street was so quiet. There were no horns blowing, no whistles tooting, no shouting, no bustle on the street. No nerve-wracking whirr of multi-hued neon lights. So peaceful. A true outer calm. "Idea," registered.

Carter touched Radin's arm and called him into the indented doorway, moving

from a black square into a white one, bending forward. "You heard of the Negroes boycotting buses in Montgomery?"

Radin had heard. A mass protest for justice and dignity. A quiet, moral revolution, the most exciting process in democracy

"Inspiring," Carter said. "Time has come for our own people here in town to do something."

A gentle silken web tied Radin. He felt himself woven into part of a script all cued in, and all he had to do was say his line: "What do you want with me?"

"This town's people are the most thick-headed, narrow-hearted," Carter said; "I'll need . . . ah . . . your help." He looked up to Radin's eyes, drawing the gaze like a fine thread through a needle's eye

"What do you plan to do?" Radin's thoughts were back in his car, watching reflected sunlight.

"Look at me," Carter said, and Radin's eyes focused. "Just because I want to be something I can't be. I've worked at this job for two years and try to save money to go to school and still have zero. If I don't lift myself up, no one will do it for me. And by lifting myself, I can raise my people with me." He leaned forward, biting the words off his lips. "I'm going to make a case of myself."

Radin felt a constricting in his throat, the blood floating to his head.

"We'll sit in the front," he heard Carter say, "You and I together on the bus." The tourniquet slipping around Radin's throat held back the protest ". . . and when the bus driver tries to kick me off, you . . ."

It was too sudden. But he knew it had to come. You and I. And what was that cobweb of Spanish moss tasting choky on his tongue? I just came to spend a few idle hours, buy a book, he was about to say. People don't get involved like this. There is planning, careful forethought. A committee. But Carter's words thumbtacked on his awareness. The noose squeezed tighter and grayer around Radin's neck.

"What's the matter?" Carter asked him suddenly.

"We'll get into trouble."

"What kind of trouble?"

"I don't know," Radin replied, "I'm in the army. I'm too close to discharge to take a chance."

"Why didn't you tell me you were in the service?"

"You don't think I'd be living down here voluntarily, do you?" I could get the stockade for this, Radin wanted to say. But the words were unsaid, trapped by the invisible gauze which twisted darkly in his throat. He leaned against the glass door, feeling it firmly against his back, not wanting to let go. He looked at Carter's equine nose, the nostrils were expanding. Then down to the dancing white and black squares and could feel Carter looking through him, not only at his mind and body in space, but questioning his identity through eons of time. Jewish, he recalled Carter saying. And then foolishly, Radin immediately attacked the southern Jews. So now he couldn't act like one of them. So now he would have to prove himself. Carter had worked his human chess game smartly. Radin knew he had to act, knowing that the doing was not a selfless act, and feeling ashamed because of it. Black to white, one move. Checkmate.

The white of Carter's eyes slid back from looking at the corner and burned into Radin's eyes. Carter wrapped his fingers around Radin's wrist. "Here comes a bus now," he said, looking to the corner again.

Radin took a deep, decisive breath, stepped out of the tile squares, and walked to the corner with Carter. They entered the bus and dropped their fares into the box.

The crowded vehicle smelled of afternoon tiredness. Radin's first trip on a segregated vehicle. He took a breath of the hot dampness, but it wasn't air. Faces clustered in groups of black and white. The fluid filled his lungs, but it wasn't air. Like a dizzying, life-sucking vapor, the entire scene bubbled to his head.

Maybe no seats are vacant, Radin hoped, feeling that all this would so happily dissolve if it were so. For a few minutes, they stood looking for seats. Then two seats were

vacated in the white section. Radin swallowed, felt his heart ticking against his throat, sat down with Carter, faces reeling before him, his heart trying to break the web. A feeling that he was doing something big and daring filled him. A doing that was one shade higher than his normal amount of courage. Like a mountain climber groping for that slightly higher peak.

Prickles of awareness charged through him. Stares were like crossed rays in their penetration. He didn't have to strain to listen; his ears magnetized the words around him. On the other side of the aisle, two fat men talked about the weather and need for air-conditioned buses. Radin turned around and met the man's eyes. When the fat man saw what he saw, his eyes bulged like cracked marbles from their sockets. His friend stopped talking, his lips hung open, paralyzed.

Further back, two Negro girls were smiling, smiles of maid's politeness transfixed on their faces. Smiles they had forgotten to remove when they left their jobs. One of them was discussing the soup course when she met Radin's eyes, looked to the side of him, and stopped talking too.

The whirr of the motor, a sharp backfire, and the whirring again. Silence in the bus. Radin could hear the people's eyes moving. He hoped someone would cough and crack the silence. But nothing. Climax rose, a sharp triangle surfacing.

The driver, a red and square-faced man, looked up at the rear-view mirror. Someone coughed, finally.

"Hey buddy," the driver's lips moved in the mirror. "Git to the back."

Radin sprang up, about to go.

"Not you," the driver said; "the other guy." He started pressing the brake.

The hisses of the braking rhythmized in the bus. A chill flashed on Radin's skin. Please go, Carter, he wished. Please. Carter didn't move. Radin stretched his legs and moved closer to the edge of the seat.

"Dja hear me. Git." The driver pulled to the curb and shut the motor.

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Radin looked at Carter. "I'm entitled to sit here," he heard Carter say.

"Hell," the driver roared, getting up and sliding under the bar that separated the driver's cubby-hole from the rest of the bus. "The hell you are."

His noise changed the mood in the bus. Throats cleared. A buzz of conversation hesitated, then flitted across the bus. The driver faced Carter. "Either to the back or off."

Radin turned to Carter again. Carter's eyes were crying, hard, dry tears, the interracial look of sadness and defeat.

Radin stood up. "The Supreme Court," he started softly, feeling the silence melting to the sides of the bus, his words bouncing back from the walls, the windows, the seats, the people. He continued in a firmer tone, ". . . has abolished segregation." He felt a sigh escape him, relaxing him.

The bus driver put his hands on his hips and smirked. The men in the front seat smiled in affirmation, feeling good. The fat man stood up. "It hasn't abolished the State of Georgia yet."

"Be damned if it hasn't," the other man glowered at Radin and Carter.

Radin looked around, felt his heart turn as he saw one of the Jewish men from the YMHA staring silently out of the window. Down here ancient traditions disappeared, he thought. Modern ones of plastic were absorbed.

"Buddy," the driver said, "take your friend and get off the bus. Now."

"Yeah," someone shouted, "and let's get going."

Carter turned and looked at the Negroes on the bus.

"Let's go, all of us," Carter said to them. "We'll all leave the bus. Now is the time. None of us will ride them." He stared at the faces in the back, his black face as hard as ebony.

No one moved. One Negro looked to the floor in embarrassment. Some looked out of the window. The Jewish man pressed his nose to the glass as if wanting to escape. Why couldn't the Hebrew teacher have been sitting there? Some looked through

Carter's face. "Come off with me," he yelled.

"Cut your damned shouting, nigger," the bus driver commanded.

A spark of anger leaped in Radin's chest and died there.

"You're not ready for freedom, you black people," Carter said. "You'll stay with insults and no dignity and voluntary slavery." The driver slapped at Carter's arm, and as Carter stumbled forward, the driver pulled Carter off the bus. Radin followed. Some people gathered around the front of the vehicle. A policeman walked through the crowd.

"Got two characters for you," the bus driver said, trying to smile. "A nigger and a northern wise guy. An integrationist. Guess who is who?"

"Where are you from?" the officer asked Radin. He didn't look at Carter.

"New York."

"What do you do here?"

"Work for the government."

"Where?"

The policeman pulled out his notebook. Radin's lips lightened. Why? Why me? "The army," he said.

"Army, huh?" the policeman's face relaxed. He put the notebook away. "If I put charges down against you, they'll double it when you get back to base. It'll be your head, son. You know about army personnel off-post adhering to state policy, don't you? So if you'll leave right now without causing a rumpus, I'll give you a break, heah?"

Once again Radin's glance was drawn into Carter's eyes, looked into them colorless, hoping to find a solution there. He looked at the bus, at the people seated looking out of the windows, at the people bent over those seated, also straining to see. He spotted the Jewish man and caught his eye. A moment of recognition passed between them and Radin saw the helplessness and the hoping in the man's eyes, the look of a scared man on a tightrope.

"What are you going to do with him?" Radin turned away, suddenly conscious that

he didn't say Carter's name. He flushed. "Will you let him go?"

"He got carried away, huh?" the officer suggested.

Radin nodded.

Carter looked at Radin in disbelief. "I did not. I did what I believed in. We have the right to sit like human beings too."

"In New York. Not here," said the policeman.

"Here you're a nigger," the driver added.

Carter's face remained impassive. Again the anger crystallized in Radin's mind, but quickly dissolved.

"You'd better go, soldier," the policeman gestured with his hand. "You don't want your company commander to find out about this, do you?"

Radin looked at Carter again. But the eyes were the eyes of strangers. Where was the spider spinning his trapping web? "Better take off," he heard the officer say, the words chopping across the interplay of eyes. Radin wanted a sign. He had to be set free. But Carter's eyes were a cold silent mask. "You'd better go," said Carter, clearly, "you're just like the rest of them."

Rest of who? burned wildly through him.

Radin could hear the blood dropping from his face, the screws of cold tapping madly there. In a flash he realized what Carter had meant, and the thought stung to the core of his awareness, but he was glad of the pain, feeling that it was the least he could do for Carter. He walked away from them, walking the tightrope of helplessness, looking neither to the left nor to the right, feeling the pre-evening breeze bending him like a plastic stem.

Somehow he found his car and drove it around the outskirts of town. The sun was dying in his rear-view mirror. He passed the residential area lined with stately oaks, crying with Spanish moss. The slanting sun permeated the weeping. He swallowed. It was he himself, he knew. No system or tradition could be blamed. He looked at the people in their evening strolls, their faces streaked with the reddish haze of sunset. It was the guilt of all individuals, each one's own, who in the sunset cried golden tears of moss, but did nothing.

He tried to swallow again, but the web of hesitation remained.

Nothing smiled with the setting of the evening sun.

WHO KNOWS?

By CHARLES ANGOFF

Who knows
What a tree knows?

Who knows
What a flower dreams
While it blooms,
And what it regrets
As it droops
And droops?

Who knows
What the ocean thinks
As it ponders
The mystery
Of its own
Long history?

Who knows
If eternity
Is an agony
Or an ecstasy?

PENITENCE

By HARRY ROSKOLENKO

Everyday was not a holiday, but those days came
With silver brightness, to engrave the tumbling air
Raging with singing cherubs in the holy places.
Before me all the worshipers echoed strangeness,
Their lifting, hushing, penitential voices
Inflicting a mystical, sudden sadness
That made their prayers heal my spiritual absences.

For I had yawned, as if the hum of voices
Was a pillow of God, making the child in me
Lie down and dream . . . and I was David
Smiting Goliath; and I was Saul, a King;
And I was a boy in holiness, waiting
For my father's hand to guide me to the loving lions.
Quietly, strangely, sadly, I lifted up my voice . . .

I sang aloud, shaking before this Majesty
Of faith and fear; my trembling inner accents
Glowing from my cherub's radiant face.
I was as one with all the worshipers, though yet a child
Confronting the past, acknowledging my future.
How well I see this scene for the world is hollow,
And I am filled with agony now, not purity.

TV Talks Yiddish

By LILLIAN MERMIN FEINSILVER

SOME MONTHS AGO a Negro mail-clerk won \$16,000 for his knowledge of poetry on *The \$64,000 Question*. When asked how his wife felt about his poetic interests, he smilingly replied, "abi gezunt."

Many such Yiddish terms, commonly used by American Jews, have been absorbed into the general speech of New York, as noted previously in these pages,¹ and as this TV incident so clearly demonstrates. From New York, the center of entertainment and of mass communication, these adopted phrases have fanned out to a larger public. Radio, journalism, comic-strips and other media have had a part in the process. But nowhere is the development more striking than on TV. Here we find in use not only the widely adopted borrowings, but some that are only partially known even in New York.

"Give a look" at the variety of ways in which this linguistic borrowing has been evident, as gleaned from only sporadic TV watching in recent months:

On the Ed Sullivan show, Joe E. Lewis used the expression "to tumel around." This has been used by other performers too, like Danny Kaye and Buddy Hackett; it means "to clown around" and make things lively. It comes from the Yiddish noun *tumel*, for a lot of noise, which has also given rise to *tumeler*, the designation that Catskill Mountain resort operators give to one of the fellows on the staff whom they call on "to clown around" when things look a little dull among the guests.

Then there's the well-known *shames*, the sexton or glorified janitor of the synagogue, a title which has been taken over by mystery writers for their favorite object of derision,

1. "Yiddish and American English," *Chicago Jewish Forum*, Winter, 1955-56, by the author.

the flatfoot. It is of course properly pronounced "shah-mes"; I once heard it on TV as "shey-mes."

The currently popular *schnuk* (often spelled *schnook*) has also been used on TV, as in James Dunn's judgment of a prospective bridegroom, "He looks like a shnuk." This term was reported some years ago to be in use by furniture and shoe salesmen with reference to an easily-persuaded customer—hence a "sucker." H. L. Mencken suggested in *The American Language* (Supplement II, 1948) that this may be derived, through Yiddish, from German *schnucke*, small sheep. A more recent observation by Thomas Pyles (in *Words and Ways of American English*, 1952) is that it may be a minced form of the same vulgar Yiddish word from which *shmo* developed.²

Speaking of *shmo*—I wonder whether its origin was known to the writers of Herb Sheldon's old morning TV show when they titled their series of children's cartoons "The Schmohawk Indians," or to the composers of that TV-spot musical announcement on racial and religious tolerance, "Don't be a *shmo*, Joe; be in the know, Joe."

Al Capp's old *shmoo*, which has been related to *shmo* by several observers, has also been used on TV—writer's tongue in cheek or no—for the chimpanzee's appellation, "Pete Kelly's Schmoos." (The psychoanalytic implications of *shmo* and *shmoo*, by the way, have been intriguingly detailed by Professor A. A. Roback of Emerson College, in an article in *Complex*, Spring, 1951.)

Then, don't forget that popular Yiddish exclamation *Oy veyz mir*, which is apparently a compound of Hebrew *oy* "woe" and

2. In England, that same word was apparently the progenitor of *shmog*, a disparaging term for a Jew.

German *weh ist mir* "I have pain." TV beauty counselor, Richard Willis, while expatiating on his trade one afternoon remarked, "What do they say in Paris—*oy veyz mir?*" And in *Private Secretary* one week, Ann Sothern, attempting to sign up a pianist named Jennie Wayne, was involved in devious means of reaching the woman. In her discussion of plans with a male co-conspirator, the name was Pig-Latinized. As he ended with *Enny-Jay Ayne-Way*, she added, *Oy vey.*

Still another Yiddish term that has had some TV currency is *gantse* "whole." During the telecast of the Tony awards, for instance, Jack Carter announced, "In these days when we have VistaVision, Todd-AO-Vision, and now *gantse* vision . . ."

This brings us to the phrase *a gantse tsimmes*, sometimes partially translated as "a whole *tsimmes*," or used in a variant like "such a *tsimmes*." Viewers of the Perry Como show may recall his asking one night, "What are you making such a *tsimmes* over it for?" The average viewer—and doubtless Como himself—was hardly familiar with that sweetened stew of carrots, whose achievement was such a culinary production as to give rise to a metaphorical expression for making a fuss, *machen a gantse tsimmes*.

Similarly, a *gantse Megillah* or "a whole *Megillah*" has been thrown around by a number of TV personalities (Steve Allen, Bob Hope, and Bob Cummings, to name a few), presumably with little idea of the origin of the phrase. *Megillah* is of course Hebrew for the Biblical scroll of Esther, traditionally read aloud on the eve of Purim, in celebration of the Jews' deliverance from the ancient Persian persecutor, Haman. Since the tale requires a good deal of time to read, the good-natured Yiddish *a gantse Megillah* developed to refer to a long story.

Not only *Megillah*, but other Hebrew terms, common in Yiddish, have been heard on TV, like *mazel tov*, *kosher* (whose exact dietary reference has been extended so that anything that is not kosher is not exactly trustworthy or not quite right) or *Bar Mitzvah*. I recall some guest musicians on TV,

the leader of whom remarked, "Let's make it good, boys, we may get a *Bar Mitzvah*." This was before *Marjorie Morningstar*, and there was presumably some puzzlement outside the New York area, for in smaller cities (and even in New York, outside of certain circles) the celebration of this religious occasion does not usually involve the hiring of musicians!

Then there have been those intriguing combinations of Yiddish and English, like the nicknames that Steve Allen was given on his old show, "Stevele" and "Stevie," or the term "*nogoodnik*," for a person who is no good. (This *nik* suffix, which is a Slavic element in Yiddish, has also been prevalent in comic-strips and other places. A recent wood-piece doll construction set on the market, for instance, is the "Woodnik People.")

Or, further, such handy popular deprecations as "*fancy-shmancy*." This *shm* formula, as Dr. Leo Spitzer of Johns Hopkins has noted, has a history within Yiddish itself, and has been heard far beyond the Bronx in general American usage.³ There seems to be a difference in emphasis from one use of the formula to another, which can best be illustrated by a difference in punctuation. In "*her fancy-shmancy friend*," for instance, the twin form requires a hyphen. But if, on being told that a certain young lady is pretty one responds with a scorning of the importance of that fact, as someone did on TV with "*pretty, shmetty . . .*" then obviously the comma is needed, just as it in the famous "*Cancer, shmancer, as long as you're healthy*." (Herblock, by the way, utilized this line in a recent cartoon on the Atomic Energy Commission, heading it "*Mutations, Shmutations—Long as You're Healthy*.")

* * *

Some of the foregoing locutions have doubtless been bewildering to many televisioners. But presumably after they have been heard a few times the terms begin to take on meaning, as is true of most slang. It is always difficult to foresee, however, which new terms will spread and which will remain

3. See his "Confusion, Schmooshun," *Journal of English and Germanic Philology*, April, 1952.

relatively unfamiliar. The label of esoteric must therefore be hesitantly applied.

Still, I cannot but mention a few TV occurrences which seem to have been aimed at Jewish viewers, in a kind of esoteric playfulness. One was the ending of a George Gobel show, in which Gobel said, "Let me be among the very first to wish you all a festive Purim." Another was the name of a Jewish dialect comedian on the Gobel show, "Mr. Heynish." As Jews would know, *heymish* means "friendly" in Yiddish. And another was in a sequence of *My Favorite Husband*, in which Allan Mowbray, that formal English character, used the Yiddish exclamation *Feh!* to express distaste. The word was consciously played around with, both in his lines and in those of the young matron in the play; and I wondered whether the TV writer was just having his own good time.

Then, too, both Danny Thomas and Steve Allen have used that wonderfully expressive Yiddish word *farblondzhet*, for having lost one's way (the latter introducing his Indian friend "Big Chief 'Farblondzhet'"); and Allen has also remarked, without translation, "Ich hob a kop veytik" (I have a headache). Even *hak a tshaynik*, that untranslatable phrase (literally, "bang a kettle," meaning "to bother someone") has been heard on TV. Perhaps this one may someday catch on.

In addition, there were two examples I noticed of borrowing from Jewish folk tales, which might be dubbed esoteric plagiarism. One was in TV Playhouse's *A Catered Affair* (by Paddy Chayefsky), in which the mother of the prospective bride bombards her husband with reasons why there should be a big wedding, asking whether he doesn't agree. He replies, with a nod of the head, "You're right." Then he is tackled by the daughter with an equally forceful set of reasons for a small wedding, and to her request for agreement he also replies, "You're right." After the daughter has walked away, his son, sitting nearby, asks him how it is possible for both mother and sister to be right, and the father replies, "You're right, too." This is distinctively Jewish humor and comes from

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an old story in which the rabbi is asked to settle a dispute and deals with it in those three lines.

The other instance occurred on *The \$64,000 Question*. Bob Bennett, the Lincoln expert and store salesman from Georgia, indicated that his boss had come up to New York with him, and Hal March asked, "Then, who's watching the store?" This is the punch line of a well-known story about a Jewish storekeeper on his deathbed who asks for his wife and each of his children and then suddenly realizes the store is not being tended.

* * *

As noted in my previous article, a number of slang expressions in general usage are translations from Yiddish. These have often been heard on TV. Witness: "I need it like a hole in the head" (*Ich darf es vi a loch in kop*), or "It shouldn't happen to a dog" (*Zol dos nit trefen tsi a hunt*), or "He don't know from nothin'" (*Er veyst not fin gor-nit*).⁴

The catchy "give a look" apparently comes from *gib a kuk*, as suggested by M. Hurvich,⁵ and I believe is responsible for "give a listen" in TV and radio announcing. The directly castigating "get lost" would seem to have no fewer than three Yiddish imprecatational roots: *ver farloren*, *ver farvalgert*, and *ver farblondzhet*. And "you should excuse me" is clearly a translation of *zolst mir ent-shuldigen* and the father of "you should excuse the expression" and "if you'll excuse the expression."

Other translations from Yiddish, interestingly enough, have brought about special uses of English words. Take the following two examples from recent TV usage by Jack Benny. In one instance, bemoaning his having signed a dinner check while thinking it was an ordinary autograph slip, he commented, "I wrote on it 'with love,' yet."

4. The Yiddish source of the latter two expressions was pointed out by Julius G. Rothenberg in "Some American Idioms from the Yiddish," American Speech, Feb., 1943.

5. In an article written in Yiddish, "Yidische Oisdrukn in Amerikaner English," *Yivo Bleter* (New York), 1934.

This use of "yet" is of course a translation of the ironic Yiddish *noch*. On another telecast, when Gisele MacKenzie tried to steal the show, Benny offered wryly, "Go be nice to people." This kind of "go" translates a similar Yiddish *gey*. When other Americans have said, "You can't fight City Hall," Jews have tended to put it, "Go fight . . ."

* * *

Is all this something new? The use of Jewish humor of course is not. Entertainers have for years made use of the rich storehouse of tales from the Jewish folk heritage. And the general adoption of Yiddish expressions, both outright and in translation, has also been going on for some time, as observers of American English usage have been aware.

But the process seems to have been accelerated. We are living in an age in which humor has become big business.

What is intriguing, however, is the fact

that so much of Yiddish is finding its way into TV usage at the very time when the tongue itself is losing ground. Yiddish, remember, was the language of the European ghetto, brought here by immigrants. The numbers of that "first generation" are not being maintained, since Jewish immigration from Eastern Europe has virtually ended. The children of immigrants, or the "second generation," still have some familiarity with the language; and it is chiefly through them that Yiddishisms have circulated to others. The third generation and beyond usually have no knowledge of Yiddish at all, or at best know a few catch phrases. We therefore have a strange situation in which some American Jews may actually be learning Yiddish terms from Gentile TV performers. How long this may be expected to go on is anybody's guess. But for the time being, at least, it is fun to watch.



Ritual Dance

RUTH VODICKA

... The history of the Yemenites up to very recent times is truly tragic. The eternal anarchy in Yemen, for one thing, is responsible for this, and further, the fact that the majority of the population belongs to Islamic sects. Orthodox Islam is relatively tolerant; for instance, it expressly forbids the forced imposition of its religion, but the sects are fanatical and have repeatedly attempted involuntary conversions. It is most encouraging, therefore, to confirm in the case of the Yemenites that human dignity remains unsullied, under the most debasing external conditions, where the light of belief and the knowledge of one's own destiny shine within. . . .

S. D. Goitein, *The Land of Sheba*

The Negro in Brazil

By LORENZO D. TURNER

PROBABLY very few persons in the United States are aware of the tremendous influence which Africans have exerted upon the culture of Brazil. Some historians have estimated that between the middle of the sixteenth century and the middle of the nineteenth from ten to twelve million Africans were imported to Brazil as slaves. It is impossible for one to be certain, however, even of an approximate number, because when slavery was abolished in Brazil in 1888 the government ordered all documents and records relating to slavery to be destroyed. Though this order was not strictly carried out in many sections of the country, the documents that remain are not sufficient to give a complete picture of slavery in Brazil. As late as the first quarter of the nineteenth century, however, there were three times as many Negroes there as Europeans.

The Africans who went to Brazil were from the same regions of the West Coast of Africa that supplied the United States with African slaves. The area extends roughly from Senegal to Angola and includes such present-day countries as Senegal, Gambia, French Guinea, Sierra Leone, Liberia, Ghana, Togoland, Dahomey, Nigeria, the Belgian Congo, and Angola. In Brazil these Africans were settled principally in the Northeast, and the Negro population today is larger in such states as Bahia, Maranhão, Pernambuco, Minas Gerais, Alagoas, Sergipe, and the state of Rio de Janeiro than elsewhere in Brazil. In these states, where the Africans found climatic conditions quite similar to those in West Africa, they were used chiefly in the production of sugar, coffee, and cotton, as workers in the mines, and as domestic servants.

Many of these Africans, like many of those who came to the United States, were

from the upper socio-economic strata of African societies, including kings, princes, chiefs of tribes, priests, military specialists, and other such groups. Inter-tribal wars in Africa frequently resulted in the imprisonment of the conquered rulers, together with all of their followers, and subsequently in their being sold to white slave-traders and being brought to the New World. The slaves in Brazil, however, enjoyed many advantages that were denied their brothers in the United States, the British West Indies, and the French possessions in the Caribbean. For example, manumission for the Brazilian slave was comparatively easy; and once free, he had all of the rights and privileges of any other citizen of the country. Unlike the status of a child born in the United States of a slave mother and a white father, the child so born in Brazil took the status of the father, and thus was born free. Again, when two slave parents had ten children, the entire family was automatically free. Moreover, throughout the long period of slavery in Brazil there was a government official, known as the protector of slaves, who looked after the welfare of slaves treated with cruelty and who had the authority to deprive the owners of slaves so treated. The Brazilian law also provided that slaves should enjoy special privileges on 85 (in some states 104) days out of every year. On these days they could earn enough money to buy their freedom and their owners were compelled to permit them to do so at a price not higher than that at which they had been purchased. There were still other provisions whereby Brazilian slaves could obtain their freedom. In these ways thousands of slaves became free. So extensive, in fact, was manumission that by 1888, when slavery was abolished in Brazil, a large ma-

jority of the Negroes were already free and were participating actively in all phases of Brazilian life.

As a further indication of the Brazilian's attitude toward slavery and the Negro, as compared with that of slaveholders in some other countries, it should be noted that there was no civil war in Brazil resulting from the movement to abolish slavery, as occurred in the United States; nor were the former slaveholders reimbursed by the government for surrendering their slaves, as was done in the British territories. The attitude of the Brazilian government toward the institution of slavery two years after its abolition is revealed in a decree calling for the destruction of all documents relating to slavery and issued by Ruy Barbosa, then Minister of Finance:

"Whereas: The Brazilian nation, by the most heroic decision in her history, has eliminated slavery, eradicating this loathsome institution which has paralyzed for so many years the full development of society, corrupting and polluting its moral atmosphere.

"Whereas: The Republic is under the obligation of destroying all traces of the system for the sake of the nation's reputation and to give evidence of the fraternal sentiments which we owe the mass of citizens who, by the abolition of slavery, have become members of the Brazilian community.

"Resolves:

"1. That every bureau and division of the Treasury Department shall turn over all papers, books, and documents existing in their archives relating to slaves, such as registers, plantation records on free children of slave mothers and freemen over sixty years of age, to be sent at once to this capital and gathered together in a designated office.

"2. A committee consisting of João Fernandes Clapp, President of the Abolitionist Federation, and the excise office administrator in this capital, shall supervise the gathering of the above-mentioned books and papers and shall proceed to their immediate destruction which shall be carried out in the custom house of this city in the form

judged most satisfactory to the committee.

"Signed: The Federal capital, December 14, 1890. Ruy Barbosa."¹

Large numbers of the Negroes who obtained their freedom prior to 1888 returned to West Africa. The experiences of this group of Brazilian ex-slaves have never been adequately described.² They settled in various places along the coast of West Africa, and today the wide distribution of Brazilian names in West Africa throws light on some of their own and their descendants' movements. One of their largest settlements was in Lagos, Nigeria, where many of them still live and speak both the Portuguese and the Yoruba languages. The first Catholic church in Nigeria was built by ex-slave mechanics from Brazil. School buildings and other structures in Nigeria, Dahomey, and elsewhere in West Africa, some of which are still standing, were built by these Brazilian ex-slaves. One of the best known of these mechanics, Marcos Cardoso, some of whose children are still living in Brazil, built both churches and schools in Nigeria and Dahomey and is also credited with having constructed the first spiral stairway in Nigeria.

When slavery was abolished in Brazil in 1888, many of these ex-slaves returned there. Frequently parts of families remained in Africa but kept in close touch with their brothers, sisters, and other relatives who had returned to Brazil. In some cases, marriage between two Brazilian ex-slaves did not take place until after they reached Africa. There their children would be born, and after several years the parents would return to Brazil with their African-born children, some of whom might be twenty years of age or older. Many such African-born children are now living in Brazil and, of course, speak their native African language fluently. Sometimes after purchasing his freedom and that of his family, the former Brazilian slave would not be in a position to return to Africa with his

1. Arthur Ramos, *The Negro in Brazil*, pp. 5-6. Translated from the Portuguese by Richard Pattee.

2. See the present writer's article entitled "Some Contacts of Brazilian Ex-Slaves with Nigeria, West Africa," *Journal of Negro History*, January, 1942, pp. 55-67.

family, but would send his child or children there to be educated in the mission schools. In numerous instances Brazilian ex-slaves kept in touch with Africa by becoming engaged in some lucrative trade between a West African port (most often Lagos, Nigeria) and Bahia, Brazil. They would carry to Africa such Brazilian products as tobacco, sugar, dry salted beef, and cachaça, a drink made from sugar-cane. On their return they would bring to be sold in Brazil such African products as kola nuts, palm oil, black soap, pepper, beads, baskets, cowries, drums, and others. In fact, Brazilian Negroes were engaged in trade with West Africa until after World War I, and many articles from West Africa can still be purchased in the stores and markets of Bahia. These numerous contacts which Brazilian Negroes have maintained with Africa since long before the abolition of slavery in Brazil are significant for any appraisal of the influence of African culture on the culture of Brazil.

African religious cult practices, which have never been seriously interfered with in Brazil, have been the most fruitful source of African survivals in the New World. In the cult communities of Bahia and other states of Northeastern Brazil, native African religious ceremonies are basically the same as they were when brought to Brazil during the period of slavery. In these communities one can still see authentic African dances, costumes, and artifacts and hear authentic African drum rhythms, songs, chants, prayers, and stories. From these African cult communities both religious and secular songs and dances, as well as other elements of African culture, have spread throughout Brazil and far beyond its borders.

A few years ago the present writer brought back from Northeastern Brazil approximately six hundred twelve-inch phonograph records which he made principally in these cult communities. The entire contents of these records are African and represent at least five West African languages. Many of the ex-slaves and their descendants still speak some of the African languages, notably Yoruba, Ewe, Fon, and Kimbundu, and



The Yoruba, Goddess of Brooks — Author

according to this writer's own findings several thousand African words have become a permanent part of the vocabulary of Brazilian Portuguese.

Many of the most famous Brazilian musicians, such as Villa Lobos, Luciano Gallet, and others, owe their fame largely to their use of African themes and melodies. Among Brazil's outstanding Negro musicians mention should be made of Father José Mauricio, considered the first founder of a school of music in Brazil, Domingos Caldas Barbosa, who distinguished himself in the field

of popular music, and Joaquim Manoel. On the faculties of conservatories of music in Brazil, in orchestras and bands, and in the philharmonic societies, the Negro has long been well represented, and in many sections of the country he practically dominates the radio stations as a singer and musician. Several African musical instruments, such as the *ilú* (a drum), the *cuica*, the *agogô* (an iron gong), the *birambau* (a musical bow), the *chequerê* (a rattle), the *chocalho* (a rattle), and others are well known in Brazil.

In Brazilian sculpture, painting, and architecture the Negro has also distinguished himself. Among the early artists in these fields are Aleijadinho (1730-1812), Francisco Chagas, and Valentim da Fonseca e Silva (1750-1813), whose productions adorn many of the most famous churches and parks in Brazil. One of the distinguished modern artists of Brazil is Santa Rosa, a mulatto, who has been especially active as a scenic painter and an illustrator of books and periodicals.

Like the Negro in the United States, the Brazilian Negro has made a significant contribution to the folk tale of the New World. Many ex-slaves and their descendants still tell these tales not only in Portuguese but also in the African languages; and Negro themes have been the chief inspiration of many leading writers of Brazil. Among well known Negro writers are José Saldanha, Antonio Texeira e Sousa, Antonio Gonçalves Dias, Laurindo Rabello, Castro Alves (the famous abolitionist poet), Cruz e Sousa, Jorge de Lima, and many others.

In the field of science, several Brazilian Negroes have become famous. André Rebouças, an able mathematician and engineer, was in charge of the construction of the Rio de Janeiro Customs House and prepared plans for the Rio docks. He was an outstanding authority on water power and utilization. During the war with Paraguay he invented a torpedo for the use of the navy and gave advice on certain technical aspects of the campaign. Theodoro Sampaio was not only a noted engineer but also an authority

on Tupy, an Indian language. In the field of medicine, especially psychiatry, Juliano Moreira, who died a few years ago, achieved great distinction. He was Director General of the Hospital for the Insane in Rio de Janeiro and honorary professor of the Faculty of Medicine in Bahia.

Like the Negro soldier in the United States, the Brazilian Negro has shown great skill and courage on the battlefield. The late Arthur Ramos says that the "military history of Brazil, from the colonization to the present time, must give pre-eminence to the contributions of men of the Negro race."³ At one time the proportion of Negroes to whites in the Brazilian army was three to one. Throughout the sixteenth century the Negro was the principal element in the conquest of Brazil. In the wars between the Dutch and the Portuguese in Brazil in the seventeenth century, in the war between Brazil and Paraguay in the nineteenth, and in all later conflicts, Negroes were the chief participants.

The Brazilian Negro also has reached the highest positions in the political life of the nation, both in the states and in the federal government. One of Brazil's presidents, Nilo Peçanha, was of Negro ancestry. He had served in the first Congress of the Republic, then in the Senate, then as vice-president, and in June, 1909, was elected president of Brazil. He served until November, 1910. In 1912, he was re-elected to the Senate, and later became president of the State of Rio de Janeiro. He died in 1924.

Since the emancipation of the slaves the Negro has participated fully in the social and family life of Brazil. There is no law prohibiting such participation or the exercise of any legitimate function of the citizen. Racial friction in Brazil is at a minimum. In fact, one is scarcely aware of one's color there. The terms for black, brown, white, etc. are used primarily for purposes of identification. Gilberto Freyre, a distinguished Brazilian scholar, has emphasized the fact that though Brazil is mainly Portuguese in

3. *Op. cit.*, p. 151.

its origins and Catholic of the Latin variety, its background is not purely European, but also African; not purely Christian, but also Jewish and Mohammedan. "Hereditarily predisposed to a life in the tropics by a long tropical habitat, it was the Semitic element," he says, "mobile and adaptable as no other, that was to confer upon the Portuguese colonizer of Brazil some of the chief physical and psychic conditions for success and for resistance—including that economic realism which from an early date tended to correct the excesses of the military and religious spirit in the formation of Brazilian society."⁴ He says further that the Christianity of the Portuguese and of their colonizers in Brazil

4. *The Masters and the Slaves*, pp. 9-10.

became more human as a result of contact with the religion of Mohammed and other non-Christian religions both in the Iberian Peninsula and in Brazil. "It is a Christianity in which the Infant Jesus is identified with Cupid, and the Virgin Mary and the saints with the concerns of procreation and love rather than with chastity and asceticism."⁵ The general result of this long contact of both the Spanish and Portuguese peoples with these varied ethnic and religious groups has been one of "integration, or balance of contending elements, rather than of segregation, or sharp differentiation, of any of them or violent conflicts between them."⁶

5. *Ibid.*, p. 226.

6. Gilberto Freyre, *Brazil: An Interpretation*, pp. 5-6.



Bread

SAMUEL ROSENBERG

A Jewish Wedding

By ABE BRAYER

MUCH HAS BEEN WRITTEN and said about the hazards of marriage and the subsequent adjustment to each other of the two persons involved. Fortunately, in marriage only two people are immediately concerned. The wedding that binds them together presents difficulties of a different nature to considerably more people—the wedding guests. What will I wear? What makes an unusual, reasonably costly and appropriate gift? Will this be just another boring Jewish wedding, or can I look forward to a new experience?

Recently, I was faced with these and other problems in the form of an orthodox wedding to be held on a Monday evening, no wedding hall being available for a more convenient time. As a thirty-year-old bachelor, through circumstance rather than choice, I am tired of attending other people's weddings, tired of the "merchem bei deirs," and tired of identifying myself as "Gussie's son." I prefer to maintain my individuality. The prospect of carousing on Monday night and going to work on Tuesday is not at all appealing; and the idea of attending a strictly orthodox wedding which will unite two families of German Jews is most appalling.

The truth is that I am quite biased and admit to intolerance of things and people German—from the clumsy, guttural language to the people who immigrated to the United States just before, during, and in the wake of, the recent world holocaust. In my personal experience with German Jews on educational, business and social levels, I have found them arrogant, overly officious, hypercritical of America and the Americans, and vastly superior for reasons best known only to themselves. For me, their attitude is best summed up in a true story related to me

by a friend who attempted to dislodge me from my position. He finally broke down and mentioned a German hired as a second porter by one of his friends in business, the other porter being a Negro. Within three weeks the Negro porter was speaking German and communications between them were established.

Because of these feelings, I have tried to avoid any contact with German Jews, since the few exceptions to the rule whom I have met have not been sufficient to offset the impressions made on me by the many. Therefore, my reluctance to attend the wedding becomes understandable, if not acceptable.

I knew nothing about the groom and his family other than that they were German refugees, that he had been active in young people's Jewish affairs and activities, and that his mother and late father both came from enormous families whose combined presence would far outnumber the guests invited by the bride. We were guests of the bride and her parents on the basis of a tenuous and distant relationship to my mother through her second marriage.

On our arrival at the wedding hall, my mother, my sister and I were greeted by the bride's father, a Jewish Abraham Lincoln-looking man in tails, and his wife. We exchanged the usual Mazel Tovs and good wishes, made a brief visit to see the bride, and then plunged into the reception room with seeming millions of assorted guests milling about, eating and drinking. I felt bad because the bride's father, a hard-working man in a not-too-lucrative field, had to go to such great expense for so few of his own guests, since everything was of the finest and Kosher. I reflected that the American

Revolution was caused in part by taxation without representation, but didn't expect any fireworks that evening.

Then an unexpected and irritating incident occurred. Our triumvirate was not on the list of guests invited to remain after the ceremony for the dinner. I muttered several harsh remarks about having wasted an evening and Germans in general, when the situation, caused by a discrepancy in names, was corrected. No dinner at home! A mix-up in names. Many Germans! I was too much irritated for any wedding course, and the end of the evening was nowhere in sight.

By this time it was 9:30 P.M. and the 9:00 P.M. wedding got under way. The tables were cleared of sturgeon, lox, caviar hors d'oeuvres, turkey, hot knishes, midget frankfurters, and other costly delicacies. The Chupah was erected with row upon row of chairs before it. The men were seated apart from the women. The groom's beardless college-boy friends quieted down. The cantor began his chant, and his sing-song intonations began to work a spell upon me. A member of the wedding, I felt many miles away.

Heathen though I may be now, I was not always so. As a boy I attended the Hebrew school for several years, won prizes in Sunday School, and worked for the Jewish National Fund. I learned Zionist and Kibburzim songs, but the RASHIS DAAS and a book called the VILNA GAON always remained a mystery. My father's death a few months before my thirteenth birthday precluded my being Bar Mitzvahed for at least a year. Actually, that major event in my life never took place and I didn't get a fountain pen until I was fourteen and able to manage for myself. Later, when I worked as head counsellor at a Kosher summer camp, I was able to substitute for the rabbi when he ailed, and conducted the Friday night and Saturday morning services for him. Of course, I did to them what John Landy did to the four-minute mile, but at least I was able to function as a Jew when the occasion demanded. Even today, I find myself humming strains from the services

when I walk along by myself, and find that though the words themselves remain meaningless to me, they still convey a feeling of awe and serenity. These and other like thoughts crowded one upon the other as the cantor chanted his way down the aisle.

Since both families are extremely orthodox, the wedding was presided over by a group of four rabbis, each handsomely garbed in his traditional robes to make a beautiful composite picture under the Chupah. The cantor joined them. The music started and the groom came down the staircase with his mother and older brother supporting him under each arm. As they progressed down the aisle the entire room resounded with a whispered murmur from the groom's guests who, outnumbering the bride's by a five-to-one margin, made quite a stir. The groom's party reached the Chupah. A hush! A deep pause, and then the music started again!

From my vantage place at the rear of the room and off to one side, I saw the bride's elderly maternal grandparents come down the staircase from the floor above, turn, and start to descend a second stairway which ran arrow-like down the aisle to the Chupah. As I looked at them standing there arm in arm, I started to undergo a subtle change that left me feeling like Dr. Jekyll and Mr. Hyde at the halfway mark.

In spite of my admitted Teutonic myopia, I simply didn't see them as arrogant German refugees. I saw instead two decent elderly people who, well past the mid-point of life, had been snatched from the jaws of certain death. I saw two elderly Jews who had been compelled to build their lives anew in a strange and often forbidding land. I saw an old man, as smooth as silk and as neat as a pin, of a gentle, inoffensive nature, assisting his wife of nearly fifty-years and standing down the aisle to participate in the first marriage of one of their grandchildren. Were these the type of Jews the Germans had annihilated? I was overwhelmed—with grief at the monstrosity of the deed and with joy for the elderly couple.

Then came the bride. The sight of her

and her parents on the staircase and during their march down the aisle added coal to the fire of my thoughts. Again, I saw not Germans, but three decent people forced into exile from their own country, rejected by the father's people in this country—three who had started life afresh on their own terms and who by their own labor and diligence had survived and thrived. I remembered the father struggling to keep his small family together, yet managing to help bring his wife's parents and others to a haven and new homes in America. I recalled vividly the mother's bout with death, her near-fatal pneumonia which necessitated the removal of several ribs and a lung if she were to survive. I reflected on the bride, once a skinny little thing, now a tall, slender young woman who had decided to devote her life to helping others as a teacher. Seeing these people in this new light, I was suddenly aware of what it is really to be a Jew, since being Jews resulted in their flight to freedom and, conversely, had brought the young people together because of their Jewish interests and affiliations.

I have always been proud of the fact that I am a Jew, though I have never exerted myself in that direction. Still, I have never denied being a Jew, even when circumstances and my "non-Jewish" face demanded it. I am constantly aware of my rich and ancient cultural heritage, and share with others the horrors of wholesale slaughters perpetrated upon my people for thousands of years for no other reason than their worshipping as Jews.

But never before had I been face to face with the real substance of orthodox tradition, watching, hearing and participating in the very rituals and folk activities that have kept Jews together and Judaism alive throughout time and space, evil days and good ones.

The circling of the bride and groom seven times by the wedding party as they stood under the Chupah; the brucha over the wine glass and the crushing thereof when it was drained; later, the traditional dances with the men in one group and the women in another; the circling about of the bride and

groom; our carrying them aloft seated in their chairs as we danced about them; the horah, danced today as it was danced in Israel thousands of years ago—all of this and more! These things, the commonplace for other guests there that night, were a revelation and a purgative for me.

Today, the wedding ceremony and its rich, revealing aftermath are but a pleasant, vivid memory to me; and just as one swallow doesn't mean Spring, participation in one orthodox wedding doesn't make one an orthodox Jew. I am still on the outside looking in, perhaps a little enviously, but grateful for the privilege of having been an insider for the one evening, with its rewarding and broadening glimpse of orthodox Judaism. I came away with an altered point of view, a warm glow and the sincere conviction that so long as there are young Jews who hold to tradition in their weddings and their lives, there will always be Jews and a Jewish religion.



David's Tower, Jerusalem MAX POLLAK

Integration Problems in Los Angeles

By MARTIN HALL

WITH THE EYES of the nation and, indeed, of the world focused on the problems of desegregation in the south as the number one test of the quality of our democratic way of life, it is well to remember that essentially the same problems, even though to a somewhat lesser degree, are still faced by racial minorities outside the deep south. If progress would be faster and more satisfactory in these parts of the nation, the argument that the south must cease in its efforts to perpetuate second-class citizenship for the Negro would carry a much more persuasive force.

The metropolitan area of Los Angeles with its fabulous increase in population, not matched in tempo anywhere in the nation, provides an excellent field for the study of these problems of integration outside the south. The Negro constitutes only one of the minority groups in this area. But in spite of their number the Negroes have made relatively less progress in integration than the Mexican-Americans who have in recent years begun to develop their own mature leadership to play a political role commensurate with their potential as voters.*

According to a recent count in 1956, there are 254,595 Negroes living in the Los Angeles area. This represents an increase of 83,366 since the census of 1950. Their number is continuing to grow fast at a rate of about six and one-half times the increase of the white population. To cite only one figure: the population of Los Angeles County increased during the 'forties 25.1 per cent for whites and 168.5 per cent for Negroes. It is important to point out that during World War II, when the need for additional labor in the war industries became

urgent, migration of Negroes to California increased sharply. Now, as a result of the activities of the White Citizens Councils in the South, California, together with other parts of the country like the east and the middle-west, witnesses another spurt of fast influx of Negroes. This latest development is perhaps less pronounced here than in Chicago and Michigan or New York, but it is felt strongly nevertheless. As far as can be ascertained, a rather large number of recent Negro arrivals in this area has not come directly from the deep south, but has stopped over for various lengths of time, first in the midwest before going on out to the Pacific coast. Those who come directly from the south are mostly from Texas and Louisiana where the pressure has been somewhat less severe than in Mississippi, Alabama and other southern states where the campaign to get the Negroes to leave is strongest.

All in all, Los Angeles County today harbors the seventh largest Negro population concentrated in and around a metropolitan area in the nation. The integration of this large minority into the social and political life of the community is far from satisfactory. Discrimination in housing is worse, but job discrimination, inequality in educational and professional opportunities is still pronounced. Integration into the political life of Los Angeles is seriously lagging behind that of other minorities, and this problem will be dealt with later in this article.

As elsewhere, the percentage of skilled workers and professionals among the Negroes is far lower than among whites. This is still so in spite of a real effort on the part of the newly-arrived Negroes to remedy this main obstacle to their integration. In this connection it is interesting to note that in

* See my article "400,000 Mexican-American Voters" in the fall issue of this magazine.

the evening classes for adult education at Jefferson High School, which is situated in a predominantly Negro district, the adult enrollment is higher than in any other school in Los Angeles. Still, the sociological structure of the Los Angeles Negro population tells the story.

According to the last complete census in 1950 of the total Negro labor force of 103,000, fully 11 per cent were unemployed. Of 12,000 laborers, 5,000 were without jobs. About 25 per cent of the Negroes in Los Angeles were employed in so-called service jobs such as restaurant cooks, elevator operators, firemen, policemen, charwomen, janitors, watchmen, waiters, etc. About 21 per cent held "operative" jobs such as bus drivers, laundry workers, delivery men, parking lot attendants, railroad brakemen and switchmen, cab and truck drivers. 1,400 Negro women were household workers, 8,000 were employed in clerical and sales jobs. Only 3,000 were professionals, and only 2,500 held managerial positions.

The small number of Negroes in the professions, incidentally, is not a correct indication for their lack of professional skills, but rather of the wide-spread job discrimination in this field which deters many Negroes from risking the considerable expense in acquiring a professional training when they know that the chances to get jobs, even if fully qualified, are remote. Perhaps the best illustration for this fact was a recent statement by the Superintendent of Public Schools in Los Angeles County that in spite of the appalling lack of teachers, which forces 20,000 children to attend half-day classes only, and which has increased the number of untrained or only partially-trained teachers holding temporary teachers' credentials only, 150 fully-trained and qualified Negro teachers have not been able to find jobs in this area.

The direct result of this situation is a very low average income for Negroes 14 years and older in this area. The annual average income for all inhabitants of Los Angeles County is \$2,243.00. That for Negroes is only \$1,629.00. While this figure compares

favorably with the average annual income for Negroes in the deep south, which is only \$739.00, it is lower than in all the other large metropolitan areas in the country with the sole exception of Philadelphia, where the figure is \$1,548.00. Even in the Oakland-Richmond area across the Bay of San Francisco, the second largest Negro concentration in California, the average annual Negro income is \$1,878.00. Comparative figures in other large cities are: New York: \$1,690.00; Chicago: \$1,919.00, and Detroit: \$2,254.00.

Job discrimination is obviously the main reason for the fact that on the average the Negro in Los Angeles earns about half what his white brother makes. There has been progress during the war years when the federal government hired Negroes in defense plants and established a policy to refuse government contracts to firms that practiced race discrimination in employment. Yet, it is still true that in many factories Negroes are not hired, not always because the owner is opposed, though that is the case in too many instances, but because of opposition among the employees. Where a try is made, usually the fear of friction among the workers or of a lag in production has proven to be unfounded. Much harder to overcome is the barrier that the Negro faces on white collar jobs and, even more so, in the professions. There is still no fair employment practices law on the books of California such as the state of New York has had for some time. In the last session of the California legislature such a bill came closer to passing than at any previous time. Still it was defeated by a narrow margin. Discrimination against Negro patrons in public restaurants, especially in the higher-priced places, is still encountered. In some of the city's private hospitals Negro patients are still not admitted despite a strong campaign which has been waged over the past few years to end this disgraceful practice. There is a definite improvement in the attitude of the public in regard to this issue. The Los Angeles County Medical Association has, unfortunately, done a disservice to the public by denying that such discrimination in the

admission of Negroes to private hospitals does exist and by trying to smear civic organizations which, on the basis of research brought this fact to light, as being motivated by "subversive" intentions.

It is still very difficult for qualified Negro students to gain admission to law school or medical school in any of the area's universities, and yet more difficult to find positions in their chosen professions after having completed their training. This, more than any other single factor, had discouraged Negroes from entering into the fields of these professions. Entertainment industry, real estate and car selling are the only business fields where Negroes have been financially successful.

There is no discrimination in public parks and at the public beaches, nor, of course, in public transportation. The picture in education is different though. Since the bulk of Los Angeles' Negro population lives in certain areas downtown and on the east side, with some enclaves in the older part of the city around Adams Boulevard, in suburban Watts, Santa Monica, in Culver City and in Pasadena, public schools for all practical purposes are segregated. There has been a steady exodus of white people from the downtown area, and no sooner have certain areas been left than Negroes and other minorities, such as Mexican-Americans and Orientals have moved in. As a result of segregated living in defined areas, public schools in these areas are almost completely Negro schools. It is here, and almost exclusively here, where Negro teachers find employment. Despite the appalling shortage of trained teachers, cases are very few indeed where Negro teachers have been hired for predominantly white schools. The Board of Education has, in addition to this, encouraged parents of white children who reside in predominantly Negro neighborhoods to transfer their children to white public schools often situated quite far away from their places of residence.

It is clear that as long as housing is the weakest spot in the field of racial integration little can be expected by way of a free

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mingling of white and Negro children in the schools at an age where such daily contact would do most to overcome racial prejudice in the minds of our youth. While the Federal Housing Authority since 1950 has followed a policy of refusing to insure loans on homes with property deeds containing racial covenants, no mass construction of tracts where people can move in freely, regardless of race, has been undertaken in this area despite a crying need for more decent homes for Negroes. Negro organizations such as the N.A.A.C.P. and the Urban League have claimed publicly that even Negro veterans cannot take advantage of the "no-down-payment-for-veterans" advantage offered in most tract houses under construction.

One, and perhaps the most important, reason for this generally unsatisfactory picture of integration of the Negro into Los Angeles community life is the absence of a strong, influential political leadership with sufficient authority to speak for the more than a quarter million Negroes of this city. There is no doubt that a quarter of a million Negroes in the Los Angeles area could, if properly led by political leaders with authority to speak for them, exercise considerable political influence. In cities like Chicago, New York or Philadelphia this is the case. But not so in Los Angeles. Out of 450 Los Angeles County Committeemen in both major parties, exactly three are Negroes, all of them Democrats. There is a single Negro Assemblyman, Gus Hawkins, representing Los Angeles, and not a single Negro sits in the City Council.

There are, of course, some leading figures in the Negro community who command respect and exercise a certain influence, as for instance Attorney Loren Miller, who is not only one of the country's leading civil rights lawyers who has won several important decisions before the U. S. Supreme Court on the issue of restrictive covenants and others, but is at the same time publisher and editor of the largest Negro daily paper in Los Angeles, the *California Eagle*. But their number is small and their actual political influence not sufficiently strong to

make them the acknowledged spokesmen of the Negro community as a whole. While the overwhelming majority of those Negroes who go to the polls—and the percentage is discouragingly small—votes Democratic at a rate of 7:2, the Democratic Party has done little for the systematic political education, even for the registration of the Negro citizens. Powerful elements in labor have split the Negro community, and the Negro voter has often failed to support his own candidates. As in the case of Councilman Roybal, the first Mexican-American Councilman who has won in a few short years sufficient status to have been nominated as the Democratic Party's candidate for Lieutenant-Governor, the few liberal Negro spokesmen have been smeared as being "soft on Communism." Both in the case of Roybal, a Catholic, and of most of those Negro leaders who might conceivably have grown to become real political leaders of their people, the charge has been unjustified. But while such attempts in the case of Roybal backfired, they have been more or less successful in the case of some Negro leaders. There exists as a matter of fact a considerable faction among the Negroes of this community whose violent anti-communism, combined with an equally violent anti-Semitism, constitutes a real problem in interracial relations. The reason for this phenomenon is probably to be found in the great insecurity of a large part of the Negroes which makes them more than eager to shun even mildly liberal leadership for fear of endangering their goal of respectability and of eventual acceptance in the larger community. To some degree this situation has already weakened the Democratic influence and strengthened that of the Republicans among the Negro voters.

Unorganized and weak in point of registration, the Negro has consequently been neglected by the Democratic Party, just as were the Mexican-Americans until they took the initiative, organized themselves and came forward with their own strong and vigorous leadership. The Republican Party has made some inroads by making some Negro appointments under the present Re-

publican Mayor Poulson (his Democratic predecessor Bowron had made none) and some more important ones under the Republican governor, Goodwin Knight. Nationally, the Eisenhower administration has followed this up with such Negro appointments as that of J. Ernest Wilkins as Assistant Secretary of Labor, Charles H. Mahoney as United Nations Delegate. In the state of California more recent appointments of Negroes to public office included Archibald Kerr as Assistant U. S. District Attorney, Lamar Hill as a member of the State Mortuary Board, and B. B. Bratton as a member of the State Board of Equalization. Labor in Los Angeles has so far been unwilling to promote Negro leadership in its own ranks and has even refused to participate in a recent conference on Fair Employment Practices because the conference had allegedly "undesirable political participants."

Another field in which the weakness of political leadership on the part of the Los Angeles Negro is expressed is that of the press. Of the Negro papers, the *California Eagle* has the largest community circulation. It was bought three years ago by Loren Miller from its former owner, Charlotta Bass, a militant, politically progressive Negro leader with strong left-wing leanings. Under the new management the *Eagle* has become considerably more conservative in its editorial policies. The *Sentinel* follows, if anything, an even more conservative policy. Only the *Tribune* has a consistent policy of backing the Democratic Party and has taken a strong stand on civil rights. Even those papers which are carrying on a fight for fair employment practices have no qualms in accepting advertising from firms that they rightly criticize for discriminating personnel policies.

The strange result of this situation in the Negro press is the astounding fact that by far the widest circulation of all daily papers among the Negroes is enjoyed by the *Mirror-News*, the largest metropolitan evening paper, owned by the same Chandler family that publishes the *Los Angeles Times*. In fact, the *Mirror-News'* circulation among

Negroes surpasses the total circulation of all three Negro papers plus that of the Negro Herald Dispatch, a throw-away with a circulation of 40,000.

Thus, with no recognized political leadership and no Negro press that commands the loyalty of the Negro community as a whole, it is not surprising that coordination with the community organizations, such as the Community Relations Council, is poor indeed as far as the Negroes are concerned. Even an organization like the Urban League, which is dedicated to the betterment of conditions for the Negro, draws only five percent of its financial support from Negroes, and the rest comes from white friends of the Negro. Of the large number of Negro churches only one, the St. John's Methodist Church, is affiliated with the Los Angeles County Conference on Community Relations. Nor have the Urban League and the National Association for the Advancement of Colored People been able to arouse enough interest among the Negro churches in their project to set aside one Sunday a year in behalf of their work. It is true that in March, 1956, under the impact of the Montgomery bus boycott the Negro churches got sufficiently stirred up to get together

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and jointly sponsor a magnificent mass meeting attended by 10,000 Negroes to hear one of the Negro leaders of Montgomery, Alabama tell the story of his people's fight. It might be that in months to come the mounting interest in the fight for desegregation in the south will have the effect of creating a new militancy among Los Angeles Negroes that could lead to the development of a new and vigorous politically-conscious leadership. But so far the signs are not too encouraging.

Yet, it is exactly this kind of new leadership that is needed to make progress towards a true integration of the 250,000 Negroes into the social and political life of Los Angeles. The continued fast increase of the Negro community carries with it enough social dynamite to create serious tensions that might well become dangerous in case of even a slight economic recession in this area which is more dependent for its prosperity on such war industries as aircraft than most other metropolitan areas. It is then that a mature, strong, and universally-recognized leadership for the Negro community will be needed. It had better be available before such a need arises.

The Image of Our

. . . Perhaps the most explosive paradox in world affairs today is the danger that the American nation may take an excursion away from the cumulative historical realism of the past two centuries, and thus inadvertently attempt to stop the clock of human progress. Paradoxical because for centuries the dominating force in the image of our national character has been a vigorous frontier motif—aggressive and progressive change—ceasless, restless, disturbing change. The world has come to recognize these positive elements of our national character as healthy elements in social, economic and political progress. Now all of a sudden when the social forces of the world need badly a unifying or regulating concept, when the wayward movements of these social forces threaten the scheme of things to which we have become accustomed, we do not present a calm faith in the identity of our structure with history's long cherished aspirations. We develop instead an hysteria that spends much of its energies in

National Character

"thought control" movements—in the feverish efforts to convince ourselves that we are all right just as we are. . . . Indeed some of us would go so far as to suggest that in the realm of interacting social forces, we have made all the discoveries; we are paragons of virtue—there are no more frontiers ahead of us.

Now what does all this have to do with the evolution of our national character? To begin with, whether we will it or not, we have come to the point in world history where we are literally expected to be the torch-bearers of world morality. The image of our national character must be consistent with the dreams and aspirations of mankind down the ages for an ordered world. The stark truth is that we are just harnessed to the remainder of the world, as the wayward planets of Newton were harnessed to one another by his universal laws of gravitation. . . .

DR. PERCY L. JULIAN
—From an address before The Decalogue Society of Lawyers

BOOKS

Books reviewed in this issue may be purchased at the regular price through the Book Service Department of THE CHICAGO JEWISH FORUM, 179 West Washington St., Chicago 2, Illinois.

Selected Stories of Sholom Aleichem, with an Introduction by Alfred Kazin. The Modern Library. 432 pp. \$1.65.

For years many of Sholom Aleichem's ardent admirers had maintained that his uniquely idiomatic Yiddish, interwoven with telling Hebrew phrases and deliciously ironic misquotations, was obviously untranslatable. They naturally deplored this limited readership for so truly great a humorist, especially since the number of Yiddish readers was growing fewer, and took cold comfort in the thought that at least they were privileged to delight in such artistic creations as Teviev the Milkman and Menachem Mendel, Kaserilevke and Yehupetz. And the sporadic unsuccessful translations of several stories only tended to strengthen this assumption.

Recently, however, able and courageous translators and enterprising publishers have managed to break through this barrier. True, the English versions of the stories are only attenuated likenesses of the Yiddish originals. The characters created by Sholom Aleichem emerge in translation without their completely compelling vividness or their full verbal sparkle. Yet these paler renderings suffer only by comparison with the original creations—and only in the minds of the generation born in the Russian Pale and steeped in the traditions and practices of its inhabitants. To the contemporary American Jew, as well as to the interested non-Jewish reader, however, Sholom Aleichem's stories in English will come as the work of a first-rate humorist. His penurious, pathetic, pious, and yet lovable and laughter-giving characters people a world as unique and as artistically vivid as Cervantes' *Don Quixote*.

The book under review, perceptively in-

troduced by Alfred Kazin, offers a fine and comprehensive selection of Sholom Aleichem's best stories. They encompass the characteristic features of his fictional world and present his compassionately ironic portrayal of the mediievally oriented life of the Russian Jews, a life of pathetic poverty and proud piety, of incredible artlessness and shrewd sagacity—a life that seethed with intense activity in hundreds of towns only a generation ago and is now gone forever. No other Jewish writer has depicted this poverty and piety and sagacity so succinctly and yet so subtly and astutely.

His poverty-stricken Jews never let penury get the better of them. Their faith in God, their passive yet proud acceptance of their indigence, and their ironically hopeful outlook on life preserved their self-esteem and enabled them to discuss their parlous condition with either a carefree quip or with an expression of faith that stings one's conscience. Teviev the Milkman, the profoundest of Sholom Aleichem's creations, thus sublimates his economic distress: "The main thing is—hope! A Jew must always hope, must never lose hope. And in the meantime, what if we waste away to a shadow? For that we are Jews—the Chosen People, the envy and admiration of the world." Of another of his characters, called Rothschild because of his extreme pauperism, Sholom Aleichem remarks: "Who is to blame if this penniless wretch would rather die than hold out his hand for help?" And he does not wait for an answer.

Although poverty and oppression motivate much of Sholom Aleichem's work, he of course deals with various other aspects of Jewish life. He writes with caustic irony of the selfishness of the relatively well-to-do, of the bigotry of the fanatically pious, of the

hypocrisy and vanity of the petty bureaucrats; he depicts humorously the credulous simpletons, the persistent efforts to vitiate oppressive governmental restrictions, the overzealous attempts to impose piety upon the young, and the inevitable cleavage between orthodox parents and agnostic children. He also, as if by way of relief, expatiates upon the purely comic aspects of life in Jewish towns, and a number of his stories are anecdotal and pure fun.

One cannot in a book review undertake to discuss Sholom Aleichem's greatness as a humorist, his inimitable style, his informal intimacy with his readers. One can only state that his fictional world, springing from his rich and warm imagination and yet essentially the pulsating and pious world of Jewry, is an artistic creation of the first water. His characters are at once authentic Jews of the Russian Pale and universal human beings. Teviev, Menachem Mendel, Motel, and a host of others—all represented in this book—are suffused with a vitality and vividness that cannot but impinge upon the reader's imagination. Moreover, their ironic acceptance of the buffeting of fate, their optimistic outlook on the world, and their naively sagacious comments on human frailty, cushioned with sheer humor, produce irrepressible risibility—laughter that warms the heart and lights up the soul.

CHARLES A. MADISON

Jawaharlal Nehru: A Biography, by Frank Moraes. The Macmillan Company. 511 pp. \$6.75.

As a political biography, Frank Moraes' *Jawaharlal Nehru* is a brilliant tome. Prodigious research lies behind these pages from the pen of an Oxford-educated barrister and newspaper editor, telling the story of a man of true stature in any generation. But the book is primarily just that—a documentary often approaching a perceptively written and sometimes even moving legal brief. Readers who are looking for a biography in the popular vein of a Vincent Sheean or Irving Stone must be forewarned. The personal element appears here only insofar as it is related to Nehru's role as political leader of India.

India's struggle for freedom—so dramatically won in a unique, almost bloodless revo-

lution of non-violent resistance—is one of the astounding moments not merely of our day but of history. Mr. Moraes is concerned with Nehru as a leader in satyagraha during the struggle for independence as well as after 1947. We are told relatively little of Nehru's life before he became a follower of Ghandi's technique at the age of 31.

Westerners who are in the habit of thinking of Nehru with an Oxford accent and a fresh rose on an impeccable achkhan will, in this book, meet the Nehru who washed his own clothes and floors in jail-cells and fell under the blows from police-batons enforcing the law in British India. The battle for independence absorbed twenty-seven years of Nehru's life—ten of them spent in various jails—before he finally saw the fruits of his labors at 58. Observing Nehru today—well-groomed, lively and paunchless, still performing his daily yoga exercises of standing on his head at 67, when most men have settled into flabby retirement—many of us forget the high price he paid.

On the human side, too, Moraes gives us glimpses of Nehru's frail but valiant wife, Kamala, and of his autocratic father, Motilal. It was a heart-rending decision when the elder Nehru gave up not merely wealth but a lawyer's natural respect for the constitutional order of things (even under a foreign yoke) to follow Gandhi into the civil disobedience campaign and, of course, also behind bars.

The author masterfully analyzes the differences between Gandhi and Nehru, on whom the former's mantle fell. He is honest about their clashes, but at the same time indicates how their contrasting personalities and attitudes actually complemented each other for the greater good of India. Gandhi attracted the vast Indian masses of poor villagers; but it was Nehru who marshalled the educated for Gandhism. Gandhi devised the ingenious scheme with his revolutionary, non-violent resistance, which "does not mean submission to the will of the evil-doer but the putting of one's whole soul against the will of the tyrant." But he exasperatingly mixed other reforms (such as abstinence from liquor) into the major issue of the struggle for freedom. Nehru, on the other hand, concerned himself with ultimate objectives

and saw the final ends of India's nationalism in the world-wide community.

Nor does Moraes dodge the strange contrast provided by the saintly and religiously orthodox Gandhi and Nehru, the outspoken skeptic and agnostic. But he obviously enjoyed telling Gandhi's comeback to Nehru's pious critics: "HE (Nehru) is nearer to God than many who profess to be His worshippers!"

With Kashmir again in the center of international interest, Moraes' account of that situation is most rewarding, even though it is (naturally) weighted in India's favor.

Nehru's dream of creating the "welfare state" in India is told at length; and his interest in both Russia and China—not only neighbors to India, but also huge and poor ones, pulling themselves up by their own bootstraps—is not merely traced but explained. According to the author, Nehru is not buying Communist "means" of violence; and we are reminded that Nehru, after all, sized up Hitler and Mussolini in 1936 when some Westerners were still flirting with some imagined possible good in Nazism and Fascism. Nor are Nehru and the \$58 per capita average annual income of his countrymen buying any old brands of capitalism, still less of colonialism.

Quite frankly, says Moraes, the concept of Soviet imperialism or colonialism makes little impact on the Asian mind, which has always equated colonialism with color . . . Colonialism to Asia and Africa spells the domination by white powers of the colored countries of the earth.

No student of Asia or of world politics will want to miss this informative and timely book.

PAUL ARTHUR SCHILPP

Iggerot Harav Nissenbaum (The Letters of Rabbi Nissenbaum), edited by Israel Shapiro, v1 and 416 pp. \$4.00.

Rabbi Isaac Nissenbaum was a very colorful personality in Eastern Europe during the five decades between the emergence of the Jewish national movement and the extinction of Polish Jewry by the Nazis. He was a brilliant author, a great folk-preacher, and a devoted communal leader admired by friend and foe alike. As a preacher he was perhaps much like Zvi Hirsh Maslansky, whose fiery sermons in this country are still

vividly remembered by many of the immigrant generation.

Nissenbaum started his social career as a leader of a Zionist fraternity in the famous rabbinical college in Voloshin in Lithuania. A little later he became secretary to Bialystok's Rabbi Samuel Mohilever, the leader of pre-Herzlian Zionism in Russia. In this capacity he not only corresponded widely, but also travelled to hundreds of cities and towns where he preached for Zion. When World War I came to an end, he became the recognized leader of the Misrahi in Poland and served for many years as editor of its Hebrew weekly. He became a preacher at one of Warsaw's most popular synagogues, "Moriah," where Jews from all parts of the city came to enjoy his brilliant sermons.

In this manner Nissenbaum went on with his activities till 1943, when he passed away in the Ghetto of Warsaw under unknown circumstances. He suffered for years from a grave heart condition, and in his last years he was almost totally blind. Nevertheless, he did not give up his posts, and even published for years in the week-end edition of the leading Yiddish daily, "Der Moment," a widely read editorial on current Jewish problems. At the same time he authored his many collections of sermons which are still used as textbooks for homiletics in America's rabbinical colleges.

The most interesting, however, among his works is his book of memoirs, published in Warsaw in 1929. It is dedicated to Dr. Isaac Rivkind, the noted scholar and librarian of the Jewish Theological Seminary in New York. An unusual friendship tied Rivkind to Nissenbaum, and the collection of Nissenbaum's letters under review was largely made possible by Rivkind's efforts. This collection of letters, together with the book of memoirs, forms a valuable source to the Jewish past in Eastern Europe in the last two generations before history's curtain went down over it.

The editor of these letters, Israel Shapiro of Jerusalem, Nissenbaum's nephew, succeeded in collecting, with Rivkind's cooperation, about 360 letters written between 1891 and 1941, practically each of which is a significant document. It is enough to mention that among the addressees one finds

Ussishkin, Enelow, Bialik, Meyer Berlin, Masliansky, and Nahum Sokolow. The two largest groups of letters are those to Ussishkin, dealing mainly with problems of the Zionist movement; and those to Rivkind, his close friend during many years of suffering and stress.

These 360 letters are, of course, only a small fraction of the many thousands of letters written by Nissenbaum. Very many are lost, at least for the time being, behind the iron curtain; others were no doubt destroyed during the years of the Nazi holocaust. Therefore, these saved and published letters are a great gain for Jewish historical literature. The editor did his work admirably, providing the letters with detailed explanatory notes and excellent indexes. The reader regrets that the editor felt compelled to omit many passages in a considerable number of letters, because they relate to the actions of people who are alive, or because other reasons prevented their publication. Nissenbaum was a very courageous man who did not hesitate to state clearly in his letters (and in his articles) what he thought of men, their actions, and their motives. Nevertheless, the reader is captured by the interesting content and the beautiful Hebrew style of the true "Talmid Haham," even in the "censored" letters. They are a true "brand plucked out of the fire." Memories of the still fresh tragedy of Poland's dying Jewry come to mind when one reads the cryptic post-cards which Nissenbaum succeeded in sending from the Ghetto to Jewish leaders in this country, and which conclude the volume. All in all, the book is an important addition to the great library of memoirs and letters of Jewish personalities, one of the great treasures of our people.

MOSES A. SHULVASS

World without Barriers, by Emanuel R. Posnack. William Morrow & Company. 434 pp. \$5.00.

A healthy offshoot of the American political and economic past has always been the generous sprinkling of independent thinkers and iconoclasts who have nurtured plans and panaceas for whatever ailed the world of the Republic. If the finest among them—the Populists, the Single Taxers, and libertarians

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of all sorts—managed to include a good deal of nonsense in their thinking, they also fostered much that is thoroughly accepted by even the most smug and self-righteous today. In their time the notions they disseminated generally failed to obtain majority approval. But far more important was their introduction into American life of a set of alternatives and their begetting the invaluable idea that change and reform could not remain the exclusive domain of the professionals.

World without Barriers is not by an academician, bureaucrat, or specialist, but rather by a well-informed and thoughtful layman and is written in the grand tradition of our irreverent reformers. Best of all, Emanuel Posnack has challenged the almost sacrosanct belief that cold war is the natural state of things and hot war the inevitable consequence. Mr. Posnack has a series of alternatives which he has developed within the broader precinct of a world plan. Stated briefly and simply, he believes that what he refers to as the twin technologies, communication and transportation, ought to be able to stir up the proper conditions that will stimulate the "free flow of men, goods, and ideas." The circulation of these basic elements would be guided by a continuing universal survey of supply and demand, raw materials, labor, production, and distribution. The world, he avers, is now technologically in a position to "dissolve the concentrations of power, to free man, his creations, to direct currents of information and intelligence across the barriers of distance and language." To bolster his case he introduces a very competent discussion of the economic and philosophic nature both of communism and our own mixed economy.

The author also spends some time reviewing what is fairly familiar about the thugs who run the Soviet Union; and here is where he finds himself on tenuous ground. As with one group he shows an affinity for the World Federalists, he cannot quite face up to the fact that the world is not now prepared to shatter its separating economic, political, and social walls. One cannot wish away the towering barriers of national sovereignty, tariffs, exploitation of backward regions, caste discrimination, and hatred of the white man. The list of roadblocks to a world without barriers is legion, and while

the author seems to be well aware of them, he nevertheless has as much trouble as others in bridging them. Furthermore, a question almost inevitably suggests itself here: What if the USSR rejects his world scheme? To this reviewer, at least, Mr. Posnack is far from convincing. Yet herein lies the true merit of this book. It is a stimulating and deeply reflective challenge to anyone who thinks this world can be a better place.

MURRAY POLNER

The Last Angry Man, by Gerald Green. Scribner's. 494 pp. \$4.50.

Among the Jewish stereotypes in American fiction few are as sturdy and long-lasting as the dedicated Jewish medical doctor with the heart of gold who is outspoken, devoted to humanity and a symbol of the goodness of the Jewish people. Sinclair Lewis created such a figure years ago and American-Jewish apologists were delighted. Now, years later, Gerald Green, a Television producer, offers us Dr. Samuel Abelman, a Brooklyn doctor with the virtues already recited above, and the novel is a Book-of-the-Month Club selection and it has rocketed rapidly to the top of many national best-seller lists.

It is difficult to see why. The first reason is that this is an inordinately long narrative, nearly 500 pages long, and is pretty dull going most of the way. Mr. Green simply isn't a good enough writer nor an imaginative enough novelist to capture our attention for so protracted a spell. And the plot, although it has an element of originality, combines two cliches and two are seldom any more interesting than one. He blends the Jewish doctor, with descriptions of many of his cases, and the television industry. While these two themes haven't come together before, both medicine and television have been overworked in American creative writing. Here, the two are no better than one.

Woodrow Thrasher, a television idea man for an advertising agency, thinks up a new TV show on which he would like to present a sort of average—but fascinating—American. He finds Dr. Abelman. The rest of the book is told both in flashbacks, emphasizing Abelman's career—his constant fighting against Jew-baiters; his inability to rise to medical eminence; his constant losing out

to more ambitious, unscrupulous doctors—and in the present, featuring the infighting peculiar to television. Slowly, Thrasher becomes intrigued with Abelman and, finally, learns to love and admire him. The Jewish doctor is a truly humane individual, always ready to stick his neck out to aid people. His attempt to help a Negro boy with a brain tumor takes up a large bit of the story.

In the telling, Mr. Green permits Dr. Abelman to recount his life story, and here we learn again of the immigrant Jews of the East Side and Brooklyn. And Dr. Abelman talks of Jew-hating, of his Hebrew teachers, of Jewish life.

Mr. Green's television world and television people are dull and do not warrant the space he gives them. But Dr. Abelman does come to life and as this novel will win a wide readership because of its book club sale, the friendly stereotype of the good Jewish doctor will once again be met by people who may learn something about the "good" Jew. Therefore, *The Last Angry Man* is fine public relations. It is far less good as a work of creative fiction.

HAROLD U. RIBALOW

This Hallowed Ground, by Bruce Catton. Doubleday & Co. 437 pp. \$5.95.

To justify its entry into the overcrowded market of Civil War literature a new book should do one of these things: present little known facts, suggest new interpretations, offer a new approach, or be distinguished by the beauty of its language. *This Hallowed Ground* misses the first two hurdles, skims the third, but takes the fourth in such splendid style that its weaknesses are more than compensated for. The author's choice of phrases is something to marvel at; even the titles and subtitles of his chapters hum an intriguing tune—"Light Over the Marshes," "Sambo was not Sambo," "Cheers in the Starlight," "Stalemate in the Swamps," "Ghoul-haunted Woodland." So it goes throughout the volume, both for titles and text, making the war sound like a symphony of beautiful words and phrases.

Catton's novel approach may be defined as an attempt to carry the reader on an exciting flight, inviting him to look over the various war areas simultaneously, East, West

and South. This experiment was not entirely successful; it could only have been accomplished by a multitude of detailed maps, all in close coordination with the text. Without them, those not fully acquainted with the widely spread campaigns will hardly be able to follow their intricate pattern, although the author has done his best to help by painting a picture of the land in which the fighting took place, and by excellent portraits of the outstanding figures on both sides.

As to pure history, the book adds only a few new items to the general knowledge, and even these are of little importance. Moreover, at times Catton indulges in inaccuracies or uses ambiguous language, apt to mislead the reader. In the Fort Donelson battle, for instance, he says, "Grant sent Lew Wallace and his men to close the gap," and "did all that a commander could do," both of which is debatable. It could be argued effectively that Wallace had closed the gap before Grant appeared on the scene, and that the soldiers had done the rest. In the too-often-told locomotive chase the fact is that only a few, not "most of the raiders," were hanged as spies. Furthermore, Lee did not maneuver Pope's army out of the triangle between the Rapidan and Rappahannock; quite on the contrary, he was sadly disappointed when Pope, after reading a captured Confederate dispatch, hurriedly maneuvered himself out of the trap which Lee had set for him. And students of the Civil War will wish the author had made it clear that Schofield's army, while marching towards Nashville, was not retracing its steps when it passed Hood at Spring Hill.

Sometimes it is Catton's poetry which hurts his accuracy. It sounds beautiful to hear him say that, lacking a supply line, the Confederate army in Pennsylvania "must eternally keep moving, because if it did not, it would starve, and whenever and wherever it finds its enemy it must strike without delay, no matter how the odds might look." A fine statement, but one which is not supported by cold logic, no more than that "Gettysburg was an act of fate." Gettysburg was a blunder, and fate had little to do with it.

"This Hallowed Ground," despite its occasional historical slips, has an appeal all

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of its own. Catton's surpassing beauty of language will linger a long time in the reader's mind, and should do much to enlarge the ever-growing number of Civil War devotees, who love to immerse themselves in the greatest and most fascinating war in American History.

OTTO EISENSCHIML

Black Bourgeoisie, by E. Franklin Frazier.
The Free Press. 238 pp. \$4.00.

Black Bourgeoisie, written by a Negro, repeats many of the generalizations which Negroes protest against when they are made by whites: for example, "the majority of the black bourgeoisie who seek an escape from their frustrations . . . have found it in magic or chance, and in sex and alcohol"; "the second and third generations of Negro college students are as listless as the children of peasants"; "in the Negro colleges, it is futile for teachers to exhort the students to behave like 'ladies and gentlemen'"; "Negroes have 'played' at conducting their schools, at running their businesses, and at practicing their professions."

"The World of Reality," a section comprising over one hundred pages, is but a hashing of oft-repeated material on the Negro. The second part, "The World of Make-Believe," tends to be subjective and personal, based on gossip and off-the-record conversation (to which the author as a Negro would have access) characteristic of all minority groups when talking with each other about themselves.

The Negro bourgeoisie is a subject which deserves scientific study with the scientific attitude. Confirmation or non-confirmation of many of Frazier's statements would be of value. Without additional verifiable evidence it is difficult to take "The World of Make-Believe" seriously.

Worthy of consideration is Frazier's conclusion:

The black bourgeoisie in the United States is an essentially American phenomenon . . . Its behavior, as well as its mentality, is a reflection of American modes of behavior and American values. What may appear as distortions of American patterns of behavior and thought are due to the fact that the Negro lives on the margin of American society.

IRENE DIGGS

Song of the Warsaw Ghetto, by William M. Barrett. Vantage Press. 40 pp. \$2.00.

How many poems will be written, or have already been written, inspired by and describing the annihilation of the Warsaw Ghetto by the Nazis is an interesting speculation. My guess, and hope, is that with the passing of years this particular instance of the Nazi horror will have increasing appeal as a subject for poetic tragedy.

Mr. Barrett presents the episode from the point of view of "Yakob Bernstein, the tailor." Following the action of this one heroic little man with the brief compositional elements of a reporter he achieves a feeling of authenticity without unnecessary ornamentation. His use of simple and direct words gives a dramatic and intelligent presentation of the inhumanity and destruction, as well as a tragic urgency found in these challenging and quotable lines from the last page:

"The Nazis have taught us,
Even in slaughter, to deal in lush
superlatives.
What are these figures—
Zeroes on the blackboard of time?
Shall we rub them off, and start over?
Shall we build another wall,
More sturdy than before?"

EUNICE CARTER GRABO

The Marked One and Other Stories, by Jacob Picard, translated by Ludwig Lewisohn. Jewish Publication Society of America. 267 pp. \$2.75.

This remarkable little book will long be remembered when many of the best sellers of our day have fallen into oblivion. It is truly poetic in spirit, possessed of great moral strength, and a historical documentation of the first order. It is further distinguished by the fact that it has been translated into luminous English prose by the late Ludwig Lewisohn and that the introduction which he wrote for it is the last literary contribution which we have from his pen. Lewisohn says that a legendary air belongs to these stories and that, "in these handful of stories, Jacob Picard has strongly, tenderly, beautifully rescued from probable oblivion an entire world of our people and has added

this community both to the realm of history and of the human imagination."

The realm of history in which Picard's stories are dwelling is the world of the Jewish village communities of South Germany and Alsace. They and their inhabitants are now gone forever, but this reviewer, whose family comes from the same background, can bear testimony that the tales told about them are touchingly near to life and true to fact. They are not provincial for that; every Jewish reader can feel in their quiet persuasiveness the pulse of universal Jewish fate. Indeed, they have been written in the first years of the Hitler catastrophe, when the dark wings of impending doom were casting their shadows over the landscape of which they are a part. The last story, "The Darkest Hour," the only one that reaches back into the sixteenth century, gives expression to that feeling. Yet, the stories are as much part of German literature as they are of Jewish history. In style and human tone, they hail from a literary tradition which is much alive in Southwest Germany and in German speaking Switzerland and which is based on such names as Johann Peter Hebel, Jeremiah Gotthilf, Gottfried Keller, Eduard Moericke and Berthold Auerbach. They show up a Jewish community imbedded both in its ancient lore and in the enveloping environment. Although they focus on Jews, they show Jewish life against the background of peasant life. They depict hilarious events as well as tragic happenings, weak characters as well as strong ones, the whole gamut of microcosmic community affairs: and all of them carry a moral lesson which is as unobtrusive as it is all-pervading. Personally, I find the tragic stories, such as "The Marked One" and "Raphael and Recha," especially impressive; but such tales as "The Wooer" and "The Fish," which pillory the inveterate Jewish vices of gluttony and stinginess and which are akin to the golden humor of a Sholem Aleichem, are equally distinguished. In "The Lottery Ticket" and in "The Parnes Is Taught a Lesson," not a few of the leading figures in present-day American Jewish congregational life could recognize a mirror in which to see their own better selves, stifled as this better nature might be by the worship of the golden calf in which they are participating.

Recent Books of Interest

—MASS CULTURE

Edited by Bernard Rosenberg and David Manning White

The first comprehensive collection of writings on the popular arts in America—studies of our movies, detective stories, radio-TV fare, popular songs, advertising, etc. Forty-nine essays by 51 contributors. Over one-third of the material is here published for the first time. (With the Falcon's Wing Press.)

\$6.50

—THEORIES OF THE UNIVERSE

Edited by Milton K. Munitz

A book of readings which illustrate the evolution of cosmology from myth to science. Thirty-one selections ranging from ancient Babylonian speculation to the modern theories of such men as Einstein, Gamow, Bondi and Hoyle. (With the Falcon's Wing Press.)

\$6.50

—THE DEMOCRATIC AND THE AUTHORITARIAN STATE

By Franz Neumann

These essays in political and legal theory are united by the author's central concern: the tensions between freedom and political power, and an exploration of means for resolving these tensions. (With the Falcon's Wing Press.)

\$6.00

—THE CRIMINAL, THE JUDGE, AND THE PUBLIC revised and enlarged ed.

By Franz Alexander, M.D. and Hugo Staub

A landmark in the application of psychoanalytic theory to the interpretation of crime, reprinted and brought up to date with new chapters by Dr. Alexander. (With the Falcon's Wing Press.)

\$4.00

—TOKUGAWA RELIGION

By Robert N. Bellah

A remarkable study in the sociology of religion which parallels—with important differences—*The Protestant Ethic*. Dr. Bellah shows how the values of pre-industrial Japan permitted the Japanese to industrialize far sooner than any other non-Western country and to do this without a major internal crisis. (With the Falcon's Wing Press.)

\$5.00

Published by THE FREE PRESS, Glencoe, Illinois

Finally, "The Call" is a short story of great emotional intensity, chassidic in tone and message, an illustration of the saying that the poor in spirit will inherit the kingdom of heaven. The story, almost a legend, was dear to the late Franz Rosenzweig and I believe it will become equally dear to everyone who reads it. This small volume is a book which many of us should possess, so that they can return to it from time to time.

WERNER J. CAHNMAN

100 Hours to Suez, by Colonel Robert Henriques. Viking Press. 205 pp. \$3.00.

Last fall it took the Israeli Armed Forces about 100 hours to triumph over the "Runaway Egyptians" in the Sinai Peninsula. It took Colonel Robert Henriques—a professional British soldier of Sephardic descent—seventeen days to collect the material for the book and fourteen days to write it up. The product of those three closely related events is excellent.

Premier Ben Gurion called the Sinai campaign "one of the most remarkable operations in world history." Others compared it to the battle of Cannae in 216 BC when Hannibal's 50,000 men licked some 86,000 Romans. The reviewer is an economist and market research analyst. To him the similarities of the executive decision making process—military versus civilian—are the most fascinating aspects of the entire Sinai campaign.

Colonel Henriques serves well my interests. In World War II he was commando organizer, planner for General George Patton and finally chief military planner for the Allied D Day landings in Normandy.

He is, therefore, plan-conscious. The account thus takes on the form of a search for the skeleton of a plan on which the Israelis hung their meat of strategy and logistics of the Sinai Campaign. In this objective the book succeeds. With some imagination, careful reading and a good map of the Sinai Peninsula (the map in the book does not provide sufficient detail) one can vividly visualize the type of on-the-spot decisions which had to be made by the commanders of the different sectors of the front. One's task is facilitated by the most perceptive

portrait of the Sabra (native Israeli) mentality which are drawn with the skill and deep psychological insight of a shrewd novelist.

Colonel Henriques informed explorations into political analysis of the Middle East situation do not add anything new. He readily admits his pro-Israeli bias, and that's that. Scholars will no doubt have ample opportunity to search in peace and quiet for a much fuller—and probably more accurate—account of the British-French-Israeli collusion and other interesting issues. However, the civilian as well as military decision-maker will always be able to get his money's worth from this book. The fact that Henriques interviewed military commanders and visited battle scenes within a week of the campaign made it possible to record and organize the impressions "before the edge was gone." This is an advantage few historians can match.

FRANK MEISSNER

Collected Poems, by Dylan Thomas. New Directions, 199 pp. \$3.75.

It is two years since Dylan Thomas's death, or suicide, as some insist that it was. For the romantic poet there is a tradition that ends with a non-romantic, sordid disintegration—a disavowal of all the beautiful poems that the poet has written and a desire to burn up everything that seemingly gave one decent reasons to exist in this worst of all possible worlds.

Yet this is our best world, or our only world when we leave the areas of the imagination. But for Dylan Thomas it was 39 years of literary excursions and alcoholic haze; of an admixture of the "pub" and the poem; of enormous integrity in matters of literature, and of the reverse when it came to his public life.

As I read over this amazing volume, *Collected Poems*, I see Dylan Thomas at New York's "White Horse," an old-fashioned saloon that he made popular. I hear his uncanny voice; I see the endless glasses of beer, whiskey, and wine; and I see him unconscious and dying at St. Vincent's Hospital, where hordes of leeches and ghouls, led by petty-minded anthologists and ex-

ploiters, are preparing to commercialize on his death . . . and I sicken . . .

What is there to say but farewell . . . and I write farewell to these wonderful poems, to a poet who gave us another language, as Rimbaud did 80 years ago. This is the sum and the summary of my feelings after re-reading his *Collected Poems*:

A poet died at thirty-nine,
But it was suicide, death with
Bottled infancies. Let us derange
The arrangements of the city,
Make it a tall tomb
Of cafes and bars, staring at us
From their curved massive spiggots.
Beer, ale and whiskey is poetry.

A poet died in his pages, a knife
Of language spilling the red
Distilleries of the mind. Let us derange
The cultural cupidors, send police
To all the belfries of the heart,
Patrols to the asylums of the head,
Quicken all loyalties, vanities, chancelleries.
Beer, ale and whiskey, is poetry.

HARRY ROSKOLENKO

George Bernard Shaw: Man of the Century, by Archibald Henderson. Appleton-Century-Crofts. 969 pp. \$12.00.

In 1956, the world, particularly Chicago, commemorated the centenary of George Bernard Shaw. Everywhere his plays were performed with great success. Countless articles celebrating him were published; television and radio made much of him. And at least three books about him were issued, two of them works of great distinction. St. John Irvine and Archibald Henderson each put forth long and brilliant biographies; entering into almost every aspect of the amazing career of G.B.S., and yet managing to be as dissimilar as any two books on one subject could be. I read both books within a relatively short period of time, and never had the feeling that I had heard the story before, as indeed I had many times during the years that I have regarded Shaw as the literary giant of our day.

It is certain even now that the name and fame of Shaw have lasting qualities. One may safely refer to him as an immortal. It is not unlikely that posterity will proclaim

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him the greatest dramatist since Shakespeare, an unrivalled intellectual catalyst, a letter-writer without a peer, and a unique personality. Despite his surface vanity, Shaw made no such claims for himself. He hid his natural gentility behind a mask of mockery and monumental immodesty.

Whenever you have doubts of Shaw's lasting qualities, re-read his "St. Joan," "Heartbreak House," "The Doctor's Dilemma," "Major Barbara," "Candida," "Man and Superman" and a dozen other masterpieces. You will then say with Archibald Henderson: "This is the Man of the Century."

Henderson first discovered Shaw's qualities and aspired to be his definitive biographer more than half a century ago, before there were any books about Shaw, before, indeed, there were many people who would have cared to read more than a few words about him. He won Shaw's complete cooperation and had unequalled opportunities to write a lasting work. Mathematician (he is an official interpreter of Einstein's Theory of Relativity and was a colleague of the great savant), historian, student of the drama, a personality himself, Henderson is richly endowed, full-bodied and clear-brained. You will read this big book profitably but without effort.

One is tempted to dip into the wealth of detail of the work, even in a short review. In a periodical such as this, devoted to the exposition of the problems of minorities, it is wiser to tell of Shaw vis-a-vis the Jews. It is significant that throughout the career of the great Irishman and at the time of the centennial commemoration, Jews had large roles in his work and thought. Shaw had the fixed belief that whenever God's Englishman wanted anything to be done he turned to some outsider like the Jew or an Irishman. At the time of the great ORT tribute to Einstein in London, Shaw was the one non-Jew to deliver a principal address. His chief translator, the one to whom he first entrusted the making of films of his plays, his bibliographer, his attorneys, his American producers, were Jews; and there are some who believe that his closest friends, the Webbs, had Jewish blood in them. Henderson does not deal specifically with the Jewish

aspects; but he has enough about this subject as well as many others.

He makes it clear that Shaw was habitually the Devil's advocate, harder at times on his friends than on his foes. This made it possible for some foolish people to say that he was anti-Jewish as well as anti-English, anti-Irish, anti-Man in general. They pointed to "Geneva" and other writings by him as proof of such baseless charges.

As Henderson shows, Shaw believed that human beings, overly given to self-love and self-pity, must be jolted out of their self-indulgence by calculated kicks and pricks. Man grows "stale, flat and unprofitable," as said Shaw's Elizabethan rival, unless "one of God's spies" acts as a gadfly, stinging him into awareness of things outside of himself.

It was the greatness of Shaw that he caused even lesser men to cerebrate. He made ideas an exciting part of everyday life. He poked his pen into dark corners and pushed open trap-doors that lay concealed there. Shaw taught us all to take nothing for granted, least of all ourselves and our pet institutions. One who has soaked in the Shavian influences can never be as dull as he was before the experience. Each generation will discover new things about him, new depths in his pellucid writings.

It is likely that this book by Henderson will remain to guide posterity even after new libraries and litanies about him have appeared. For our day it is certainly indispensable to those who want to get inside a great mind.

ELMER GERTZ

Man, Culture, and Society, edited by Harry Shapiro. Oxford University Press. 380 pp. \$7.50.

Because anthropology is the science of man, it is to be hoped that it will become the core, the basis, of all humanistic education—and all education should be humanistic. Anthropology has progressed at such a rapid rate during the last quarter of a century that competence in all of its fields is no longer possible for a single individual. Hence, the editor of this volume, who is a physical anthropologist, has invited some fifteen different authorities to discuss their own special

subjects, the editor himself contributing the first chapter on human beginnings. James B. Griffin writes on the study of early cultures, Hallam Movius "The Old Stone Age," and Gordon Childe "The New Stone Age." "The Metal Ages" is covered by J. O. Brew, and L. S. Cressman deals with "Man in the New World." "The Nature of Culture" is discussed by E. Adamson Hoebel, and "The Growth of Culture" by the late Ruth Benedict (edited by Margaret Mead). Harry Hoijer deals with "Language and Writing," and Leslie Spier with "Inventions in Human Society." "How Culture Changes" is treated by Peter Murdock, "The Family" by Claude Levi-Strauss, "Social Groupings" by David Mandelbaum, "Religion" by R. Godfrey Lienhardt, and "Primitive Economics" by Darryl Forde, assisted by Mary Douglas. "How Human Society Operates" is told by Robert Redfield. There is a list of suggested readings which is brief, partisan, and unsatisfactory—not that the selected works are not excellent of their kind, but there are not enough works quoted to make the reading list representative. This is a deficiency which could be readily made good in a new edition, for this is a most readable and useful volume which, in relatively brief compass, gives the reader a well-rounded and reliable account of the science of man.

The thirteen halftones are gathered at the front of the book—something of an innovation, and I think a good one—but except for the articles on the Stone Ages the book is quite inadequately illustrated and would have benefited from many more line-drawings where they were indicated.

It is good to see a new contribution from the pen of the late Ruth Benedict (whose untimely death in 1948 robbed anthropology of one of its most distinguished thinkers). This has been ably edited by Margaret Mead who, however, might with advantage have omitted the canard that Early Stone Age man had less specialized tongue muscles than later men and therefore was hampered in his speech by this "fact." Certainly the editor of this volume should have challenged that statement, for there is no reason whatever to believe that it has the slightest basis in fact. This is a minor blur in a contribution which is crystal clear and informative, one which will make the meaning of culture

growth clear even to the most unsophisticated of readers.

Robert Redfield's "How A Human Society Operates" is certainly one of the best short (and a great deal better than many long) accounts of the nature of a society. This is an exemplary piece.

Harry Hoijer's "Language and Writing" may be singled out as another illuminating contribution. Dr. Hoijer really gets into the subject. Since the origin of humanity may be dated from the appearance of speech, and the origin of civilization may be dated from the advent of writing, the importance of developing a feeling for the meaning of these two distinctively humane functions is considerable.

ASHLEY MONTAGU

Freedom and Control in Modern Society, edited by Morre Berger, Theodore Abel, and Charles H. Page. D. Van Nostrand Company, Inc. xii, 326 pp. \$4.50.

The title page of this book bears the inscription, "This volume is written in honor of Robert Morrison MacIver, Francis Lieber, Professor Emeritus of Political Philosophy and Sociology, Columbia University." In it scholars who have been MacIver's students or colleagues contribute a series of papers subsumed under two general headings: "Social Control, the Group and the Individual," and "The State and Society."

Limitations of space preclude the detailed treatment these important papers deserve. However, a few remarks on one subject only, that of pluralism (which is discussed in several papers), seems relevant.

Nathan Glazer shows how the "melting pot" idea (the term itself was coined in 1906 by Israel Zangwill), with reference to America's role in assimilating its immigrant groups, was replaced by the concept of "cultural pluralism" introduced by Horace M. Kallen barely ten years later. In the decades of the mass-immigration of diverse ethnic groups, the doctrine of the fusibility of the disparate

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cultural elements corresponded to the assimilatory endeavor which characterized the immigrants. A generation later the new doctrine of "cultural pluralism" expressed the experience gathered in the meantime to the effect that in spite of total linguistic and considerable cultural assimilation there remained a tangible residual cultural variety which distinguished the children and even the grandchildren of immigrant groups from one another.

Glazer's analysis is undoubtedly correct as far as it goes, but it would have gained in significance and scope had he brought his observations on this aspect of change on the American scene in correlation with the anthropological doctrine of "cultural relativism," which replaced about the same time the older tenet of cultural evolutionism. It would seem that the wide acceptance of the idea of cultural pluralism in American life was not merely an outcome of a "vague nostalgia and an undefined ideology" which in its turn was a "reaction to conditions of life in the twentieth-century United States" (as Glazer puts it), but also of a seeping down into the realm of internal political attitudes and general consciousness of the new dominant anthropological doctrine of cultural relativism.

When one notices also that the other paper in the volume (which is written by Milton M. Gordon and in which cultural pluralism is discussed) omits any reference to the anthropological concept of cultural relativism, which is the well-elaborated theoretical foundation as well as the moral basis of cultural pluralism, one cannot help wondering about the lack of communication between the two sister-disciplines of sociology and anthropology.

Be this as it may, cultural pluralism is today one of the fundamental doctrines of American life. It is complemented by other "pluralisms": political, institutional, and societal, in which is anchored, as shown by Thomas I. Cook's contribution to the volume, much of individual freedom in America.

RAPHAEL PATAI

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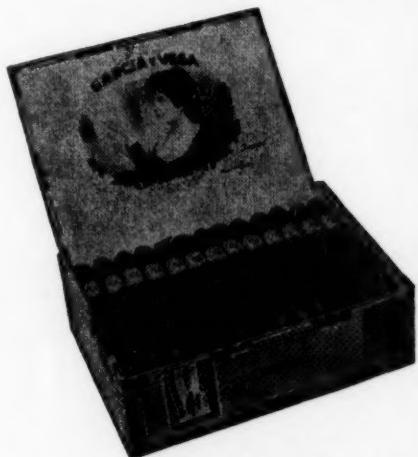
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